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Pathway to God

(A Journal of Spiritual Life)

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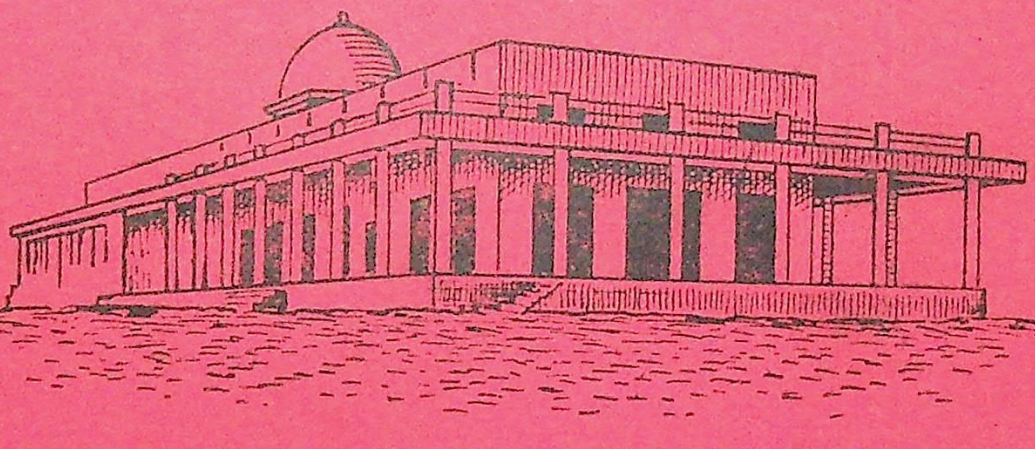

SRI GURUDEVA MANDIR

cademy of Comparative Philosophy & Religion
Belgaum

GURUDEV'S PUNYATITHI

Vaikuntha Chaturdashi

VOL. IX No. 2) SAKE 1897 (JUNE 1975

Good Wishes To :

Academy of
Comparative Philosophy
and Religion

BELGAUM

and its journal

"PATHWAY TO GOD"

From

THE
HOUSE OF
CHOWGULES

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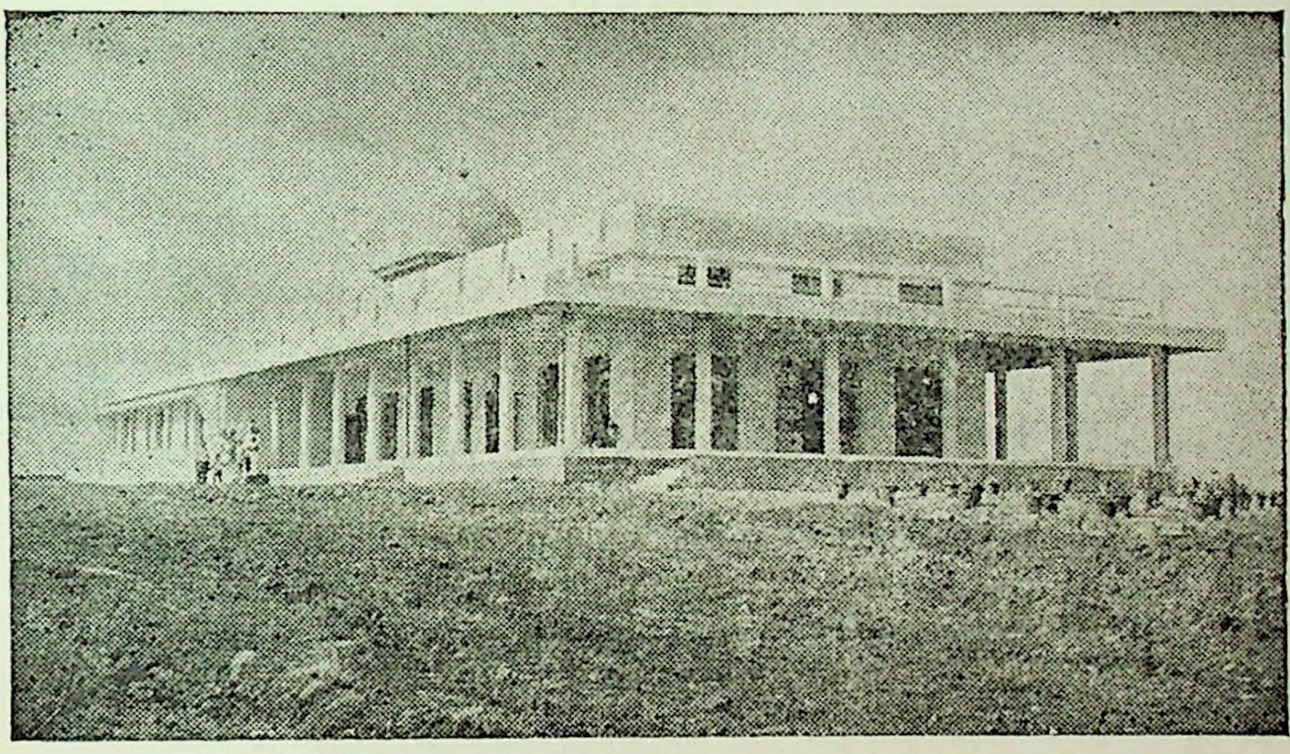
PATHWAY TO GOD

(A Journal of Spiritual Life)



SHRI GURUDEV MANDIR

Academy of Comparative Philosophy & Religion

BELGAUM

GURUDEV'S PUNYATITHI

Vol. IX, No. 2) Sake 1897 (June 1975

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PATHWAY TO GOD

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Pathway to God

(*A Journal of Spiritual Life*)

" One God, One World, One Humanity "

Vol IX | JUNE 1975 | No. 2

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ (भ. गी. IV. 36)

Even if you are the most sinful of all sinners, you will cross over all sin by the raft of Knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ (भ. गी. IV. 37)

For, as the blazing fire reduces the fuel to ashes, Arjuna, even so the fire of Knowledge reduces all actions to ashes.

Editorial-

There is nothing as holy as knowledge or jnana. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते (म. गी.) Being the basis of action it should govern our conduct. Even the Karmayogi cannot afford to work without possessing the knowledge of things in the sphere of his work. Before doing anything it is necessary to obtain knowledge of it and then only one can hope to attain success. For success, in addition to knowledge one needs interest in the work taken up and it should remain till the work is over. change of interest from one type of work to another will never enable us to attain full success in any work. Success, though it is the result of conscious effort, depends on God's help and grace. God is the immanent cause of everything including our deeds. We must therefore be devotees of God and regularly pray, praise and worship Him with all sincerity and humility to obtain His help and grace. One who depends on God's help completely will never fail.

The main condition of individual and national progress is knowledge. It is the light (ज्ञानज्योति) which drives away the darkness of ignorance (अज्ञानांधकार). It is like fire (ज्ञानाग्नि) burning ignorance, the source of all troubles and evils. Bondage is the outcome of ignorance and knowledge destroys it.

The importance of knowledge in the life of the individual and the nation should be carefully noted. The Atharvaveda (3-19-1 to 8) makes it clear that of the several nations of the world those that have attained progress in knowledge are leading the rest. Brahmins in the nation should pursue and impart knowledge to all other people who require it to manage their affairs efficiently they are expected to use their knowledge to educate the members of all classes in their professions and achieve the welfare of the whole nation thereby. Steps have to be taken to encourage the people in their pursuit of knowledge.

All people, irrespective of caste, creed, colour and sex have equal claim over knowledge. Even so, the knowledge one acquires and assimilates is determined by the intellectual and cultural abilities of the individual. Unlike other commodities knowledge is a non-competitive commodity which increases by distribution. It is inexhaustible.

The supreme or the highest kind of knowledge ज्ञानानां ज्ञानमुत्तमम् (भ. गी.) is the knowledge of Brahman or Atman, the eternal and Ultimate Reality, the root cause of the universe. This is the only real, most secret and sacred knowledge.

By knowing Brahman every thing. else is known. Lord Krishna declares in the Bhagavadgita that He is the eternal principle (क्षेत्रज्ञ) present in all bodies (क्षेत्र). He considers that all else different from this knowledge is ignorance. To quote the Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ (13. 2)
अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ (13.11)

It is such knowledge that leads to liberation or mukti, the ultimate goal of human life. ज्ञानादेवतु कैवल्यम्. The practice of Yoga traditionally recognised in India is necessary for the full development of our consciousness which in turn leads to such knowledge. This is jnanayoga which is more difficult than karma and bhakti yogas. It is termed also as Tattvajnana. Though distinguished from scientific knowledge it does not contradict the latter. On the contrary it transcends, supplements and strengthens scientific knowledge. For the attainment of scientific knowledge one requires the desire for knowledge of the true nature of things. His Reason must be working effectively and senses should cooperate with him in conducting careful observation. But these are not the requirements of Atmajnana. For the attainment of it one requires acquaintance with and study of the sacred texts which give the knowledge of Brahman. In understanding and interpreting these texts he has to depend on his Reason. He does not need the direct co-operation of the senses. Another faculty called Intuition that transcends Reason plays a vital role in this knowledge. Intuition, the faculty of mystical experience works along with Reason but is more fundamental than the latter. Those who renounce the things of the world realising that they are transitory and who succeed in controlling their senses and are even minded towards all, are devoted to doing always good to all creatures and become devotees of God, are better qualified to get this knowledge. Lord Krishna has assured in the Gita that those who possess these qualifications and constantly adore as their very self the unthinkable, all-pervading, imperishable, ineffable, eternal, immobile, unmanifest and immutable Brahma go to Him.

येत्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमर्चित्यं च कूटस्थमचलं ध्रुवम् ॥ (12. 3)
सन्नियम्येंद्रियग्रामं सर्वत्र समबुद्धय : ।
ते प्राप्नुवंति मामेव सर्वभूतहिते रता : ॥ (12. 4)

K. D. T.

We are deeply grieved to record the sad and sudden death of Shri. G. D. Saraff, one of the trustees of this 'Academy' and Chairman of the Editorial Committee of Pathway to God. A man of keen business acumen, he started the Citizen Bank Ltd., Belgaum and was its Managing Director for all the time till it was merged in the present Corporation Bank Ltd., He was a Member of the Board of Directors of the Bagalkot Udyog Ltd., Karnatak Electricity Board, Ugar Sugar works etc. He was a member of the Managing Committee of the Rani Parvati Devi College and the Gowd Saraswat Samaj in Belgaum. He was at the same time spiritual minded and always extended his helping hand to the needy and the poor. Soft speaking and smiling, he had created a large circle of friends. He went abroad and visited different centres of trade in Europe. He visited almost all the sacred places in India. He was a staunch devotee of Sri. Gurudev Ranade and just about 10 days before he passed away, he paid a visit to Nimbargi to pay his homage to Sri. Guruling Jamgam Maharaj. He could not go to Nimbal at that time as his car suddenly broke down on the road.

On 6-5-1975, Shri. Saraff had an unexpected heart attack, when he was in his business office of Mangesh Petrol Pump and though the best medical aid was instantly made available, he breathed his last within half an hour. He was about 70 years old when he passed away.

In the passing away of Shri. Saraff, we have lost a sincere colleague who was a tower of strength and rendered invaluable service to the Academy by his timely assistance and practical advice. He spoke little and did much.

A great soul has passed and merged into Eternity.

सरतां संचिताचें शेष । नाहीं क्षणाचा अवकाश ।
भरतां न भरतां निमिष । जाणें लागे ।।
मृत्य न म्हणे पुण्यपुरुष । मृत्य न म्हणे हरिदास ।
मृत्य न म्हणे विशेष । सुकृती नर ।। दासबोध ३ : ९

Nama—Yoga

(Yoga of Divine Name)

(Extracts from the Letters of Sri Bhausaheb Maharaj selected, clssifled and translated)

By
Sri M. S. Deshpande, M. A.

Part Two

[A] Worldly Weal

(31) God alone Grants Bliss both in Worldly and in Spiritual Life.

All the delightful events in your life were an outcome of Divine grace- the grace of the Atman, as He alone is the doer and director. The great Master (*Sadguru*) had arranged like that and hence you could enjoy the delight automatically. It is the Spirit- the Atman-in your heart that is the real Sadguru. Since you are absorbed in His meditation, you have become an object of His affection. So His grace brought about the events that granted you delight. Hence you should ever remember this: " Remembrance (*of Divine Name*) is Brahman - (*Spiritual Reality*) and non-remembrance (*of the same*) is Maya (*Worldly Illusion*)." You should always keep company of those who have firmly installed the Name and Form of the Lord in their hearts, and meditate on the Divine Name in the company of such Saints. If you fulfil these conditions the Atman will grant you happiness in all possible ways as has been already experienced by you. Since such an experience has purified your heart, you need no further instruction (PP. 95—96).

He whose grace has granted you this delight, will not fail to bestow the same in all possible ways in future as well. He will protect you at all times. Therefore, without giving quarter for worry that comes in the way of your delight, you should carry on meditation as much as possible whenever you get leisure. You should continue your meditation by fixing your gaze on the tip of your nose at all times – while walking, eating drinking, sitting and writing. That is quite sufficient. Don't entertain any doubt about its efficacy. Constant meditation is enough to make you joyful. (P. 115)

(32) God's Grace Removes Anxiety

Erelong, on account of famine, man had to suffer from worry. Even then he was remembering the Lord and His Name. Now that the famine has vanished, he has forgotten the Lord and has been engaged in his worldly avocations. He has been very much concerned about making provision for his life by amassing wealth. When at times the devotees are required to suffer, some of them continue to ponder on their misery alone. Their heart is ever troubled by the misery. Naturally they forget their prime duty of meditation on the Name Divine. Moreover, as they employ their ears, eyes and tongues, for hearing, seeing and talking about senses-objects, they accumulate a good deal of sin thereby. But on account of their ignorance, they suppose that this suffering is absolutely unavoidable. However, if they adopt the path of Devotion, as instructed by the Sadguru and engage their ears, eyes and tongues in the service of the Lord and carry on their meditation sincerely at all times, they would amass a large fund of merit. All obstacles would vanish thereby and they would experience happiness and delight both in their worldly as well as spiritual life.

At the same time, discrimination would be awakened in them which would direct their attention towards God. The following thought would, then, dawn upon them and lend them the requisite courage :

" We have not brought any object along with us while coming in this world and will not carry anything while departing from it. Our main duty is to meditate on the Divine Name. We should ever care for it as there is nothing else excepting the Lord. He alone is the real doer and director. Not a blade of grass moves but by His will. His meditation and grace would destroy all sins committed in our past lives. Merit would accumulate thereby and would grant us spontaneous delight. "

When this wisdom is firmly rooted in the heart, all sins would disappear. The obstacles in the Sadhana would depart. And body, mind and heart, would, at once, gain the requisite health and vigour. Body would become healthy; mind, pure; and heart would be filled with devotion, for the Lord. But this wisdom should spontaneously blossom in the heart. It should be directly experienced. It should not be merely an intellectual conception. Then alone will everything be realised. If you don't perform sincere Sadhana, how can you attain peace? If you don't render service to the Lord, how can you expect any salary ? Hence you should adopt and follow the holy path of Meditation on the Divine Name. This is our request to you.

But persons give up this path of merit and take care of their bodies and sense-objects with all their heart. They are fully enamoured of sense-pleasure. Hence they suffer from penury and misery. They don't try to understand the remedy for removing this misery. Really they should feel ashamed of this ignorance and meditate with full faith on the Divine Name granted by the great Sadguru. Then they will fully enjoy delight both in their worldly as well as spiritual life. Such is the Path of Wisdom advocated by Sri Sadguru. *(PP. 189-190)* .

(33) It Removes Calamities.

When we are assailed by calamities in our worldly life the Lord will remove them, if we perform meditation on Divine Name with exclusive devotion. In case we are devoted to and worship a particular personal Form *(of the Lord)*, He would assume that Form and protect the devotee in diverse ways. He has done that in the past and He does the same even now. Such illustrations can be found in the Bhakti Vijaya containing the lives of Saints. Hence, rest assured, that the Lord will ward off all the calamities in your worldly life. You should realise that God will help His devotees in all his affairs and feel glad thereby. You should fully bear in mind that He resides in our hearts as well and gladly carry on your Sadhana. This is your principal duty. If you perform it properly the Lord will not fail to perform His duty (*of protecting the devotees*). This is the only means of removing the troubles. As God is the sole doer and director' everything happens as He wills. It is wrong to suppose that our deligence and cleverness would bring about better results. Your real deligence should consist in constant meditation. You should ever try to perceive the unperceivable. Real attention consists in observing the Lord with half-closed eyes. This is your prime duty. (*P.* 36).

◆

A Fulfilment

World !
Deserve the sympathy
of one who moves thee

Man !
Preserve your duty
for him who gives thee

God !

Reserve your Love
for me who loves Thee.

Miss Yogini Nighoskar

Is Rational Mysticism Possible?

(Sri Gurudev Ranade's Views)

By

Prof K. D. Tangod, M. A.

Sri Gurudev Ranade is counted among mystics of modern India of whom she can be very proud. By his achievements he has added a little to the already existing spiritual glory of India. Right from his childhood he had a religious bent of mind and in 1901 Sri Bhausaheb Maharaj of Umadi initiated him into spiritual path. Thus the seed of his later spiritual greatness was sowed when he was very young. This seed yielded wonderful results, which all his associates and devotees know very well. He had said, 'spiritual life has been my aim from the beginning of my philosophic career; let me hope that it would be its culmination also.' It is well known that this hope of his did not remain unfulfilled.

Sri Gurudev lived a life of a saint that was ' God-centred, God-inspired, God-possessed and God–intoxicated. ' In him we find a rare-combination of a mystic and a philosopher. As such, he believed that God-realisation is and should be regarded as the *Summum Bonum* of human life. He preached and practised a life of intense *Sadhana* which could surely lead to this goal. According to him ' the surest and the safest and the best path-way to spiritual illumination or self-realisation is constant, and one-pointed meditation on the Divine Name with unswerving faith and whole-hearted love and devotion '. This Name of God, it is insisted, should be imparted by a *Sadguru*, a Spiritual Teacher who has realised his identity with God. Sri Gurudev was very fortunate to find such a Teacher in Sri Bhausaheb Maharaj.

Sri Gurudev was a Mystic–Philosopher. He says, "A mystic may be a philosopher but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends." He belongs to the famous Nimbargi Sampradaya into which he had the good fortune to be initiated very early in his life. This spiritual school is known for its rational attitude. His spiritual teacher discouraged all superstition. Because of such training he, like Ramdas, held the view that " miracles do not constitute spiritulity and are not a true indication of spiritual greatness. Spiritual greatness lies only in the knowledge of the self or Atmajnana... While analysing the veracity of spiritual experiences, he sounds a cautious note that a saint should not introduce poetry in the account of his realisation." These views stand testimony to the philosophic spirit in him. Despite these views, his close associates and devotees constantly remember several miracles which happened in his life. But Sri Gurudev has warned us that these miracles should not be confused with spirituality though they may follow from it. The miracles should not receive undue importance though they may indicate at times the spiritual powers of persons from whom they come. A true mystic is he who, in spite of being responsible for miracles, does not remain contented with and lost in them.

Sri Gurudev advocates Rational Mysticism. It may be doubted whether rational mysticism is possible and involves self-contradiction. It may be instructive to know in what sense he thoght it to be possible. As an undergraduate he had dislike for philosophy and therefore he offered Mathematics at the B.A. in preference to philosophy. Nevertheless, the impulse of philosophy was so strong in him as to make him undertake a serious study of both Eastern and Western philosophy later and offer philosophy at the M. A. Facing the problem of justification of spiritual experience in terms of philosophic thought he began a serious study of European philosophy, with the intent of finding in Eastern and Western philosophic thought a justification for the spiritual life. In his opinion the problem for the philosophy of immediate future is to place mysticism on a truly philosophic basis. Far from being a contradiction in terms rational mysticism is a truism.

Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand initiutive apprehension of God. It implies silent enjoyment of God. Rational mysticism justifies mysticism as a scientific doctrine by freeing it from rusty chains of mysteriousness, inactivity and occultism to which it was wrongly confined. It is an attempt as far as possible to understand the supra-rational element in the mystical experience. It is the rational analysis, though it is bound to be inadequate to express the ' extra ' in the religious experience. It enquires as to what is the faculty of God-realisation, what is its nature, whether it receives material from outside (*i e. peripheral initiation*) or whether it spins from itself (*central initiation*). It has to answer questions such as, Is self-knowledge possible and if so, how ? What are the criteria of spiritual experience ?

Sri Gurudev has supported the opinion of the Indian Seers that faculty of Intuition is the faculty of Mystical realisation. It lies at the back of all faculties in man which ordinary psychology recognises. Instead of contradicting Intelligence, Feeling or Will it lies at the back of them all. To recognise the role of intuition in Mystical realisation is not to belittle or overlook the role of reason. Rational mysticism implies a harmonious development of both reason and intuition. It is giving to reason what belongs to reason and to intuition what belongs to intuition. Reason receives illumination from intuition in the form of saving experiences. Intuition has thus come to fulfil and not to destroy reason. By undertaking a rational analysis of mystical experience, reason tries to isolate the unnamed something in it, something which does not respond to the call of reason. But this isolation itself is very important; it makes us aware that beyond the sphere of reason there is a vast arena, by no means untrodden but where reason is forbidden to enter and where intuition is the only guide.

Another way of understanding rational mysticism is taking Jnana as illumination. By the word Jnana Sri Gurudev does not mean ordinary discursive knowledge but intuitive knowledge. Real knowledge is thus very much compatible with devotion. There is no contradiction between Jnani and Bhakta. "On the other hand, the Bhagavadgita regards a real Jnani as a Bhakta of the highest type ".

One wonders how and why Sri Gurudev accepts that rational mysticism is possible. To be clear on this point one has to remind oneself that Sri Gurudev was a unique personality in whom a mystic and a philosopher happily co-existd. As a mystic he could not overlook intution, the mysical faculty and as a philosopher he could not overlook reason, the faculty on which the philosopher mainly depends.

The author is indebted to Sri Gurudev Rande and his disciple prof. B. R. Kulkarni. This article is directly based on the information available in their works.

◆

A Compromise

The Unheard in me
Tells something to you,
Hear what you can,
The rest, I shall
Discuss with Him.

The Unspoken in me
Speaks something to you,
Tell what you can,
The rest, I shall
Hear from Him

The finite in me
Expects something from you,
Give what you can,
The rest I shall
Seek from Him.

— **Miss Yogini Nighoskar**

Humanitarian Outlook Of The Upanisads.

By

Dr. G. M. Patil, Bombay

The Upanisads are popularly known as the treasure house of the philosophical thoughts and thus there is an aversion for their study, under the pretext that philosophy is not the domain of a layman. Moreover, it is not as useful to the common man as his bread and butter. Though bread and butter is one of the primary needs of the human being, it is doubtful whether he is fully satisfied with bread and butter only. Moreover, while showing his aversion for philosophy, the man forgets that there is always a 'why' for all his activities and behaviour in normal life and this ' why ' itself constitutes some principle of philosophy. But he is quite unaware of this phenomena and though closely associated with philosophy, he abhores it perhaps as an indication of the eternal nescience of his own nature. Apart from the philosophical approach to the Upanisads, they contain much secular matter which simultaneously serves a two-fold purpose. They declare the ethical teachings which, on the one hand, are beneficial and indispensable for the material well-being, progress and prosperity of the human society, and on the other, they sublimate the human nature to lead him to be a noble person.

Whatever be the form of Government in a society and whatever its mode of administration, it is an accepted axiom that no society can be on its path of advancement and progress, if it is shattered in its moral values by what are generally termed as the social vices such as untruth, violence, robbery, unlawful storage, black–marketing, bribery, malpractices in law and order and in administration. The society is a group of the rational beings who are tied together by a system of social relations. If these social relations are not maintained in proper order and in an efficient manner, the society ceases to exist as a society, though it can exist as a mob or a crowd gathered on a seabeach or collected together for a cinema show having no interrelation in between themselves. These social relations have to be initiated, cultivated, maintained and developed. The better the atmosphere for the development of the social relations, the higher the standard of the culture of the society. The smooth social relations create a sense of confidence and security about life, property, progeny and progress. As is experienced almost by everybody, if there is no security about one's life and property, one is continuously engrossed in fear and is under the pressure and the tension of this apprehension. One hardly finds any time for self-development and progress and has no leisure for satisfaction and peace, leave aside the bliss and the ecstacy of life. Thus the individual is thoroughly deprived of the kernel of the pleasure of life. Moreover there is a danger of the virtuous individual being contaminated and polluted by the surrounding virus of the vices which poison the whole society. The maintenance of the social relations on the highest level results into an ideal and contented society where, as expressed by the great masters of the past, there is no Government. They declare, " The best Government governs the least " In an ideal society where if not all at least an overwhelming majority of individuals is well-behaved, good-natured, unharmful, mutually helpful and co-operative; there rarely exists anything which government can govern.

Thus creating and cultivating the social relations based on fundamental and everlasting values is most essential. These values are enumerated by the Upanisads and thus there is a humanitarian, a noble and perhaps a purely secular facet of their teachings.

It may be stated that there are two types of primary needs of the human society; the one is material and the other, spiritual. According to one school of thought, the material needs are real and concrete, the counterpart viz, the spiritual is only imaginary and hence unreal. The spiritual teaching has caused more harm to the society than good because under the name of spiritualism, masses have been misled and decieved and sometimes deprived of their possessions by the selfish, hypocrite impostors calling themselves as great masters and preceptors. The argument no doubt is correct, but it is half truth. The fault always lies with the person who burns the houses of the people with the fire and does not use the fire for heating, cooking or for light. The fault is not of the fire but of the person who uses it indiscriminately. Thus the Upanisads can be blamed the least. The impostor must be punished and done to death who misuses the sacred and universally benevolent literature for his selfish, mean ends. The other school of thought, again, an extremist, believes that the spiritualism is the only way of life and materialism is an illusion. It is out of materialistic teachings and tendencies that the world has been changed into a hell through unhealthy competition, greed, lust and all other curses of humanity. The Upanisads have always maintained a golden mean after having carefully observed the life in this mortal world and the psychological behaviour of human nature. They had discovered through their everlasting and far reaching vision that extremism is harmful and suicidal. They have unequivocally and unanimously proclaimed that no individual or society can ever reach the much-coveted and illustrious goal of peace and happiness, unless it resorts to both the essentials of life. Life's chariot cannot run with one wheel only, either this or that; it must have both the wheels of spiritualism and materialism.

The Isopanishad excellently makes the point clear when it states:

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।। ईश.

" One who has realised both types of knowledge together, material and spiritual, having got over the death (in the form of sufferings one experiences in every day life through material wants, deficiencies and shortage) by material progress, enjoys immortality by spritual attainments. As a bird cannot fly with one wing or as no conversation can take place unless there is a speaker and a listener, so also human life cannot be complete unless it has a fine blend of material progress and spiritual aspirations. मुण्डको. (1.1.4-5) reiterates the same view when it explains two types of knowledge, परा and अपरा. It emphasises the futility of materialism alone in 1.2.7-10 which view is repeated by कठोप. in 1.2.4-6.

Speaking about the importance of this life and its ultimate aim, ईशा. declares very emphatically that this precious and unique life is not meant for rejection. It is never to be neglected, abandoned, tortured or renunciated. It is to be enjoyed fully, but only with a control. Only enjoyment is harmful; and only abandonment is wasteful. Let there be a harmonious co-ordination of enjoyment and renunciation. The enjoyment must be preceded by Sacrifice and the Sacrifice must be for pure and unhindered enjoyment.

तेन त्यक्तेन भुञ्जीथाः । ईश –1

" Therefore, enjoy with that which remains after abandonment–". B. Gita enunciating this axiom with a Vedantic elevation states:–

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
भुञ्जते तेऽघं पापा ये पचन्त्यात्मकारणात् ।। भ. गी.

" Those who partake the nectarlike balance after sacrifice, attain the eternal Brahma; but those who cook for themselves only, they eat (nothing but) the sin." Thus charity is one of the eternal values of human life and all the religions, whether monotheistic, polytheistic, atheistic or monistic–declare in one voice the same teaching to their followers as this is a universal value for the human society for its welfare and progress irrespective of any shade of sectarianism.

The same Upanisad declares another foremost value of social security and advancement. It is non-theft. Theft is the child of avaric and lust for excessive enjoyment. When there is more and more craving for wealth and also a tendency to accumulate and to amass enormous, unaccountable wealth that naturally results in the economic imbalance which gives rise to the disruption of the society. Thus काम, लोभ, परिग्रह and स्तेय form destructive chain of evils.

मा गृधः कस्यस्विद् धनम्। ईशा. १.

" Do not take anybody's wealth," orders the ईशावास्योपनिषद. Commentators are tempted to break this sentence in two statements viz. मा गृध: "Do not possess " and कस्यस्विद् धनम् "whose is the wealth?" The first statement though short is pithy and ordains non–possession of property. Unnecessary and undefendable hoarding, as almost everybody has experienced and is experiencing, causes shortage resulting in the rise of prices to the forbidding heights and the primary needs of the society are not satisfied. Thus, there ensues the dissatisfaction in the society which, as the history corroborates, has overthrown the mightiest empires in the past. The non-hoarding (अपरिग्रह) is glorified as one of the यम s(abstentions) by the योगशास्त्र and is recommended by the धर्मशास्त्र. The second statement has a noble and a sublime idea dehind it. " whose wealth is this ?"

Man descends on this earth even without a small strip of cloth round his loins and leaves the same in the same way. He does not bring any thing; he does not carry anything. It is like taking shelter in a Dharma-shala or like taking rest in a waiting room that he stays in this world and finally takes leave of it in the untraceable future. Therefore whatever he gains, possesses and amasses with greed and lust and by either lawful or unlawful means, imposing all types of hardships and harassments on his fellow-travellers and becoming the target of their jealousy and hatred, does not do him any good. The immense bank–balances cannot be transferred to any branch of any bank outside this world as there exists none of such a type anywhere outside this globe of ours. Moreover, all property belongs to HIM. In common parlance and for practical convenience and need, we speak of the ownership of property, no doubt; but in high philosophical outlook nothing belongs to anybody. It is said that Alexander the Great, had given instructions to his realatives, that after his death, he should be buried with palms open and facing towards the sky. The implications are perhaps, firstly that he begs HIS mercy for whatever he had done and secondly that even if he conquered the whole world, as a human being he has to leave it without taking anything from here. The Sanskrit सुभाषित is quite eloquent about this when it says:–

धनानि भूमौ पशवश्च गोष्ठे
भार्या गृहद्वारि जनः श्मशाने ।
देहश्चितायां परलोकमार्गे
कर्मानुगो गच्छति जीव एकः ॥

"The wealth remains buried under the earth, the kine tied in the cowpen, the wife stops at the door of the house, the people go upto the cremation ground, the body goes in the pyre. The Soul goes alone accompanied by its deeds (good as well as evil) on the path, to the other world." It is such magnificent teachings which ennoble the life and grant the right path towards the goal of humanity. In the real and minute sense, thus, the wealth does not belong to anybody. Therefore, one should not covet for it and should not unwisely crowd his mind with high - soaring and unattainable aspirations and expectations which bring with them nothing but all the agonies and pains and make the life a wretched arena of disappointments and frustrations. There is least possibility of avarice, lust, hoarding and theft by such ethical teachings, even in the absence of God or belief and worship of HIM in one form or other. This is purely a humanitarian and also a secular outlook of the Upanishads.

Many such precious and jewel-like quotations ripe with eternal truths and teachings can be cited from the Upanishads as they are pregnant with such treasure. The everlasting and evershining gospel of the universal principle of action is enunciated by the ईशो० when it states in the second verse :-

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।। ईश. २

" A man should aspire to live a full span of life of hundred years performing his duties only. This much is with you. (Oh man !) The action does not cling to a man". Selfless action, desireless duty, expectationless conduct is the priceless gift of Bharatiya Culture to humanity. Anywhere, at any time, let people perform their duties conscientiously and honestly, without interfering with the duties of others and without asking ' whys' at every step, without ego and the desire for the returns and they will reap the indescribable ecstacy underlying the action. The eternal maddening bliss is the reward in itself and no language in the world has sufficient glossary to describe the same. It is a subjective experience and can be enjoyed only by oneself. It can never be transferred to any other person, whosoever he may be or howsoever close he may be, physically, mentally or intellectually. The joy knows no bounds and has no barriers of religion, caste, creed, faith, sect, belief, language, time or space or any other exterior attributes or limitations and it is universal and eternal. It is a teaching and a way indicated to·everybody whosoever desires to make his life blessed, sublime and joyous.

A particular society or its constituent may or may not believe in the Almighty, may or may not stick to this form of worship or that, but ultimately humanity is omnipresent. It has lived in the past and in the present and will continue to live in the unknowable future without anybody's favour or fear. If man desires he can bring the heaven on the earth and if he is wicked enough, he can create a hell also. " The kingdom of Heaven is within you " and if that is to be realised and relished, there is no other way but to study the life itself and its innumerable manifold details from a purely humanitarian universal outlook. There is not even an iota of doubt in this. It has been proclaimed by the countless mystics and saints of all times and of all lands. Moreover, it is experienced by many a soul in their everyday life. There are a few who deny this but they are the unfortunate creatures of humanity. One need not blame them, nor pity them. The Upanishads through compassion towards humanity have, in the same breath, laid down the highest philosophical axioms and also have emphasised the best ethical teachings which are both complementary to each other and form a totality of knowledge fundamentally indispensable for the peace, happiness and prosperity of human race.

Granting such high predicates to Saguna and Nirguna, Tulsidas feels no difficulty in exalting the name above both Saguna and Nirguna. The name of God is superior to God with form, as well as to God without form.

It might easily be granted that Tulsidas might recognise that the name of God is superior to the formless God; but he excels himself in saying that the name of God is superior even to God with form. He tells us that this superiority of the name to the personality of God is established by the 'Setubandha'. Rama felt a little self-conscious that his name was able to make stones float on the surface of the sea. But when he personally went and placed these stones on the water, they went to the bottom of the sea.

The one thing which Tulsidas abhors is the designation of God as अलक्ष्य ....

Have done with your अलक्ष्य, **says Tulsidas. Meditate on the name of God, O fool :** राम नाम जपु नीच.

— Pathway to God (H L)
by R. D. Ranade.

Indian Culture or Mānava Dharma

By

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From time immemorial Indians have called their culture by the name of human culture-manava Dharma or manava Sanskriti. It has tried to be so comprehensive as to suit the needs of every human being, irrespective of age, sex, colour, or race. As such it has a universal appeal. Without any attempt at conversion, people are converted to it.

Not only Hindu religion, but the whole culture of Hindus has been growing, changing and developing in accordance with the needs of time and circumstances without losing its essential and imperishable spirit. Catholicity is its vitality. Mutually contradictory creeds can and do keep house together without quarrel within the wide and hospitable Hindu family. It is expressed in YOGAVASHISTHA : " All the diverse doctrines and paths originating at different times and in different countries however, lead ultimately to the supreme truth like the many different paths leading travellers from different places to the same city. It is ignorance of the absolute truth and misunderstanding of the different doctrines that cause their followers to quarrel in bitter animosity with one another. They consider their own particular dogmas and path to be the best as every traveller may think, though wrongly, his own path to be the only and the best path ". Every seeker of truth and perfection is allowed in Hindu Society to pursue his own method freely and nobody is expected to interfere or meddle with it.

In **YOGAVASHISTHA**, it is said about liberal adjustment to other's opinion in connection with the nature of the ultimate reality. " The ultimate reality is called **SUNYA** (Nothing) by the Nihilist, Brahman by the Vedantist, Purusha by the Sankhya philosophers, **ISWARA** by the followers of Yoga school, Shiva by the Saivites, Times by those who believe it to be time, Self by those who take it to be the self, Not-self by those who do not believe self to be the ultimately real thing, Something between being and non-being by the Madhyamikas and the All by those who think so. " Because, Hindu Culture is not averse to foreign elements, it has grown vigorous in every age by absorbing all that was best in the culture with which it came into contact.

The essential characteristic which distinguishes Indian Culture from the modern scientific culture of the West, is a thorough understanding of the nature of man and his relations with other beings in the universe and with universe as a whole. Modern psychology avoids all reference to soul, mind and consciousness which science cannot observe, measure and record. All that there is in Indian Culture of lasting value is based on deeper knowledge of man and the universe.

Indian word for culture is **SANSKRITI**, from a root which means to purify, to transform, to sublimate, to mould and to perfect. Indian psychologists agree with the modern psychologist that the man shares with animals quite a number of natural propensities or instructive urges which drive him to action. They however make a distinction between man and animals, the former being endowed by nature with a power of discrimination and control, called Buddhi (intelligence). Buddhi enables man not only to discriminate between the proper and improper exercise of natural propensity, but also to control all the propensities by weakening some, strengthening others and ordering others to wait for their satisfaction. Man can by his conduct rise higher to the level of Gods or can fall down to the level of animals Discipline is the key to all greatness, spiritual and moral. The general name for discipline is **YOGA**.

According to Indian psychologists, human consciousness has three main aspects viz. Awareness (**GNANA**), desire tinged with emotions (**ICHHA**) and activity (**KRIYA**) i. e. cognition, affection and conation. Perfection of man should proceed along these lines, and the perfected man is conceived as one who is fully aware of the nature of his environment and of his relations with all beings around him; who has a control over his desires and passions; and who acts rightly under all circumstances and thus has never to repent for what he has done. That which widens this awareness is called **GNANA YOGA** (Knowledge), that which brings about control over his desires and emotions is called **BHAKTI YOGA** (Devotion) and that which trains him for righteousness and disinterested performance of duty is called **KARMA YOGA** (Action). In addition **HATHA YOGA** aims at control and perfection of physical body. The Kundalini Yoga aims at awakening into operation the dormant and potential powers of man which are at present beyond his consciousness and control. The Raja Yoga aims at the experience of Samadhi through gradual control and concentration of mind. Cultivation of this and of many other yogas bestows on man unimaginable and innumerable powers of knowledge and action, some of which have recently been discovered by researches in para-psychology and psychics.

By their yogic methods, Indian seers discovered that man was a microcosm in which the whole macrocosm is represented. They think that the only way to understand nature generally and in all its aspects is to know man completely through the various processes of yoga. They did not depend merely on sensory observation. They refined and perfected the processes of introspection, intuition and samadhi (Mystic experience) and through them they opened the gates of the vast unconscious and limitless superconscious strata of being, lying within them. They discovered that in man's deeper nature he is one and identical with the deepest and ultimate spirit that holds, supports, sustains and pervades the universe. In his ultimate essence he is one with the essence of the world. The only thing we may say about ultimate reality is that it is infinite (Ananta) awareness (Gnanam) characterised by bliss (Ananda). According to the Yogavashishta, " the nature of the absolute reality cannot be satisfactorily talked about or discussed. It can be experienced within the depth of one's own being. That cannot be expressed in words, that cannot be even indirectly indicated, cannot be named, and is not the object of any of our senses. It is neither being nor a non-being, nor anything between the two. It is nothing, yet everything. It cannot be grasped by mind and expressed in words. It is empty of all possible contents, yet is the deepest of all enjoyments. It allows birth, growth, decay and death to take place by its side without experiencing any one of these changes within itself. "

We struggle, hate each other and quarrel and fight until we realise this spiritual identity and interconnectedness. But when we understand, our attitude in life changes. Fellowship, cooperation, sympathy and goodwill begin to characterize our life. Harmony and happiness characterize those lives which are based on the realisation of this principle.

The man passes through several types of experiences. Three types of them are known to everyone of us though not understood properly by most of us, the waking experience, the dream and deep sleep. In the waking experience our consciousness works in the physical realm with physical body, physical senses and in relation to physical objects For some hours at least every day we pass into another realm of existence, namely, the realm of dreams. In dream states of our experience our world of objects, our bodies and our personalities are more or less the creations of our minds, without relation to the reality of physical world of our waking experience. Even the time and space of physical order are not retained in the dream state, where we experience quite a different order of time and space. A third state of experience which all of us undergo for some time during our existence of twentyfour hours is the state of dreamless sleep in which we are conscious of nothing but the bare existence of ourselves. The experience of sleep is objectless. Yet, it is extremely pleasant and joyful and every one of us prefers to have it over the other two. We use the help of chemical and mechanical means to go to sleep if we cannot get it ordinarily.

Occassionally we are lifted into a unique state of forgetfulness of both mental and physical objects when we are in a momentary contact with the abstract ideas of truth, goodness, or reality. Through the process of Rajayoga this can be prolonged and turned into blissful existence, this fourth experience, which is called samadhi in India. The only term that can very imperfectly indicate this experience is effulgence, illumination or light.

Desire is the key to our destiny, for we act in accordance with our desires. Our desires are innumerable and unlimited. Many of them conflict with others. We have to choose some and reject others. The modern man is generally sad, unhappy, discontented and pessimistic. He does not know higher purpose in life than earning wealth and enjoyment of sensual and sexual pleasures, which consume all his energies. They have here to be guided and controlled by moral principles such as truth, justice, honesty, sincerity, kindness, fellow feeling, moderation, social propriety, self restraint etc. There is a deeper joy in life; the source of this unconditional and abiding joy is within ourselves.

To realise this abiding, unconditional and supreme happiness, which springs up from ourselves when we free ourselves from pursuit of pleasures of outside world, was considered to be the greatest object of human life. The prescribed four ends of life to be pursued by every man and woman are (1) **DHARMA** or observance of moral principles which alone ensure individual happiness and social peace; 2) **ARTHA** acquisition of wealth or the means that make life comfortable and ensure satisfaction of worldly need; 3) **KAMA**, moderate and controlled enjoyment of sensual and sexual pleasure; 4) **MOKSHA**, spiritual freedom or perfection in which an individual rises to the status of divinity here and now. Not one of these ends exclusively but all of them together in life constitute the ideal Indian culture

MOKSHA, (Summum Bonum) i. e. spiritual perfection and freedom is the ultimate purpose of our life, without having achieved which we shall not be happy. The essential and common factors in all the methods of attaining the consciousness of identity with the absolute are two: (a) gradual removal of the sense of a false ego which asserts itself to be something separate and independent of the whole, through right thinking, active sympathy and compassion for all beings irrespective of species, race, colour, creed, community, family or sex, and acts of self-sacrifice in everyday life; (b) expansion of the self on all planes of existence and in all aspects of one's being, by becoming aware of the cosmic influences, forces and relations affecting us every moment and determining what we are, and thereby identifying ourselves with all that determines our being. Here and now he is at home with the universe. He is completely a transfigured man, and in place of selfish seeker of his own happiness, he now seeks the happiness of all around him and naturally scatters joy and light around him

He is called a Jivanmukta, a liberated living being. Yogavāshishta says about Jivanmukta " pleasures do not delight him; pains do not distress. There is no feeling of like or dislike produced in his mind even towards serious, violent, and continued states of pleasure or pain. Although externally engaged in worldly actions, he has no attachment in his mind to any object what-so-ever. His conduct does not annoy anybody; he behaves like an ideal citizen and is a friend of all. Outwardly he is very busy, but at heart very calm and quiet. He is free from restrictions of caste, creed, stage of life (Ashrama), customs and Scriptures. He rests unagitated in the Supreme bliss. This ideal can be attained by every man and woman, only if he or she works for it.

Next to Moksha (Spiritual freedom) in importance and value among the four ends of life is Dharma (moral principles). It is very difficult to translate the word Dharma. The nearest word in English is duty. But it does not convey the full sense· The Dharma is what maintains or holds in unity all the creatures of the world. The Concrete nature of Dharma as the principles which every human being should follow in life so that all creatures may live in peace, is constituted by (1) **Dhrits**- patience and perseverance, (2) **Kshama**- forgiveness, (3) **Dama**- control of passions and ideas, (4) **Asteyam**- abstinence from misappropriation of others' property, (5) **Shauch**- cleanliness of body, mind and spirit, (6) **Indriya nigraha**- control of senses, (7) **Dhi**- cultivation of reasonableness or use of reason, (8) **Vidya**- acquirement of knowledge, (9) **Satya**- truthfulness, and (10) **Akrodha**- mastery over anger· It is a very comprehensive list of the most general principles. In simpler form Dharma "does not do to others what you do not wish to be done to you; and wishes for others what you desire and long for yourself." Heed it well

In the modern age unfortunately every one thinks more of rights than of his duties· 'Rights' is simply a glorified word for our individual and selfish interests, sublimated forms of our animal wants· If everyone were careful to perform his duties and were willing to give to others what he expects from them, there would be no need of asserting rights. Good and great men in society never talked of rights but always of duties.

Buddhi, reason or intelligence is the highest mental principle in man according to Indian culture· It is this principle which determines the truth or falsity of a judgement. On its purity and use depends the happiness and peace of life. In Yogavashishta it is said "A reasonable statement, even of a child, should be accepted, while the unreasonable ones are to be discarded like straw, even though they are made by the creator himself. A devotee of reason should value the works even of ordinary persons, provided they advance knowledge and are logical, and should throw away those even of the sages, if they are not such. Truth, we must remember, may be supra-rational, but it can never be irrational

Indian closes every activity with the following prayer.

> **" May every being overcome difficulties,**
> **may every one look for the good,**
> **may every one have a purified reason,**
> **and may every one be happy everywhere. "**

Nāgārjuna's Concept of 'Sūnya' and Sankara's Concept of 'Brahman'
Comparison and Contrast.

By.
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Tiruchi.

Among the many systems of Indian philosophical thought, the Mādhyamika system as expounded by Nāgārjuna offers a close parallel to the Advaita in so far as this system, like the Advaita, lays equal emphasis on the negation of the phenomenal in arriving at the concept of the Absolute.

The Absolute thus conceived of is, in the view of Nāgārjuna, of the nature of ' Sūnya '. This concept of ' Sūnya ' is interpreted by most of the systems of Indian philosophical thought to mean ' Nothingness ', so much so that this system is uniformly condemned by these schools as being nihilistic in outlook. But, from the way Nāgārjuna tries to give expression to the nature of the Absolute, it may be observed, that the 'Sūnya' of the Madhyamika system, in the strict sense of the term, cannot be represented to mean 'Nothingness'. On the other hand, as modern scholars on Buddhism hold, it (Sūnya) may be taken to convey the ' Indeterminate ' and 'Unrestricted'[1] nature of the Absolute. For, Nāgārjuna every now and then emphasises that the Absolute as the transcendental Reality is beyond affirmation and negation, and that being so, as he himself expressly warns, it should not be construed as mere non-existence (abhāva).[2]

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1. Yamakami Sogen: Systems of Buddhistic Thought (Cal, 1912) p. 194.
2. Mula Madhyamika Karika-XXIV. 7 & 13.

In fact, he contends that such a view regarding ' Sūnya ' as the denial of the ultimate Reality would be a deplorable misunderstanding of the concept viz., ' Sunya ' and " will surely sound the philosophical death-knell of the person who misunderstands it, just as a snake, if carelessly caught, will bite the person who catches it and will kill him by its poison or just as wrong knowledge may create havoc, or tantra, if wrongly practised, will destroy the person who practises it."[3] According to Nāgārjuna, ' Sūnya ' as being beyond affirmation and negation,[4] rightly understood, " does not mean 'VOID' but only means 'DEVOID' - so far as appearances are concerned of 'ultimate Reality' and so far as Reality is concerned 'of plurality'[5] " ; so that, as he emphatically states in his Karikā, those who take 'Sūnya' as existence or as non-existence or as both or as neither are incorrigible and hopeless and are destined to doom.[6]

However, the characteristic feature of the Mādhyamika system lies in this that even this conclusion that the Absolute is of the nature of 'Sūnya' is arrived at by the employment of its peculiar dialectical method. Nāgārjuna holds that four alternatives are possible regarding all conceivable modes of predication, of which two are primary. The other two are derived in the sense that they are conjunctively affirmed and disjunctively denied. Thus, the four alternatives are : (a) Existence (Bhāva) (b) Non-Existence (Abhāva) (c) Both Existence and Non-Existence (Ubhayam) and (d) Negation of both Existence and Non-Existence (Na bhāvah. Naivābhāvah).[7] And Nāgārjuna, by his relentless logic points out that the Absolute cannot be conceived of in any of these four ways. The first alternative that the Absolute is existent is precluded because an existent thing is always subject to birth, decay and death ; but 'Sūnya' is free from these characteristics and therefore cannot be said to be existent.[8] Secondly, an existent thing is necessarily constituted (saṁskṛta)

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3. Mula Madhyamika Karika XXIV, 11. tr. Ç. D. Sarma : Dialectic in Buddhism and Vedanta (Benares, 52. p. 40.)
4. Vigrahavyavartini - K. 64. (Ed., C. D. Sarma in Saugatasiddhantasangraha - Benares, 54.) p. 47.
5. C. D. Sarma : Dialectic in Buddhism and Vedanta, p.21. (emphasis in the original)
6. Mula Mādhyamika Karika, XIII, 8 (Tr. Ibid., pp39-40.)
7. T.R.V.MURTI : The Central Philosophy of Buddhism, (London,55), p. 228.
8. Mula Madhyamika Karika, XXV, 4.

while 'Sūnya' is unconstituted (asaṁskṛta) and hence is not existent.[9] Further, if the Absolute is said to be existent, then, it has perforce to be admitted that it is brought about by certain causes and conditions ; this will only mean that the Absolute is not anything by itself.[10]

On this account, it is not to be regarded as non-existent either, since non-existence " as cessation comes into being on the destruction of things that had already been existing. "[11]

It cannot be both existent, and non-existent, because existence and non-existence being opposed to each other like darkness and light, cannot reside simultaneously in the same place. Further, the charges that are levelled against the first two equally apply to this alternative also.[12]

Nor can the Absolute be both the negation of existence and non-existence because, in that case, it cannot be conceived at all.[13] The Absolute, therefore, can neither be said to be existent, nor non-existent, nor both nor neither.

Nor can the Absolute be conceived in terms of the other concepts like substance (ātman) or modes (dharma), one or many, identity or difference etc., because these concepts are valid only at the empirical level on account of their dependence on each other, and " to transfer them (the finite categories) to the Infinite would be like attempting to measure the heat of the sun by the ordinary thermometer. "[14] Says Nāgārjuna: " It was taught by the Buddha that there is ego as well as the non-ego; but there is neither ātman nor anātman in the real state of dharmas."[15] Nāgārjuna further states

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9. N. Dutt : Aspects of Mahayana Buddhism and its relation to Hinayana (London-1930), p. 189. (M.M.K.,XXV, 5.)
10. T.R.V. Murti : The Central Philosophy of Buddhism, p. 229 (M.M.K.,XXV. 6.)
11. Ibid., p. 229. (M.M.K.,XXV,8,)
12. Mula Madhyamika Karika, XXV, 11-14.
13. Ibid., 15-16.
14. S. Radhakrishnan : Indian Philosophy (London. 56) Vol. I. p 663.
15. Mula Madhyamika Karika, : XVIII, 6. (Tr. Sogen: Systems of Buddhistic Thought p. 198. emphasis in the original.)

that the Absolute as devoid of and undisturbed by origination and destruction is of the nature of cessation (Śānta) and devoid of different meanings (anānārtha). Hence, as the Absolute is beyond the comprehension of thought-forms (vikalpa), it is indeterminate (nirvikalpa) and is therefore referred to as 'Śūnya'.

In fact, according to the Mādhyamika system, it is not proper even to maintain that the Absolute or the Transcendental Reality is 'Atyanta Śūnyata' as it is tantamount to courting one of the extreme views. The Mādhyamika system, therefore, takes care to emphasise that the Absolute ultimately cannot be said to be even of the nature of 'Śūnya'. In the words of Nāgārjuna : " The Absolute cannot be called Śūnya or Asūnya or both or neither; but in order to indicate it, it is called Śūnya."[16] The Absolute is, in other words, inexpressible. And it is Nāgārjuna's considered conviction that the Absolute has only to be realised and not to be heard from anybody, howsoever realised he might be. For, even he can impart Truth only through superimposition (samāropa). Silence, therefore, can be the only language through which the nature of the Absolute can be conveyed. To quote Nāgārjuna: " The real state of dharma is like Nirvāna, indescribable, incomprehensible, without birth and death. It is beyond the reach of thought or language, foi it is Absolute."[17]

Thus the Absolute as conceived by Nāgārjuna is transcendent to thought, non-relative, non-determinate, quiescent, non-discursive, and non-dual.[18]

The predominant feature that strikes one's attention here is the negative method (via negativa) that Nāgārjuna adopts in trying to express the nature of the Absolute. Regarding this aspect, it may be observed that Śankara also, like Nāgārjuna, in trying to bring out the nature of Brahman falls back upon the upanishadic method of 'neti-neti' (not-this; not-this). But it should be pointed out that whereas Nāgārjuna merely stops with the negative expression of the Absolute, Śankara goes a step further and tries to indicate its positive nature as well.

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16. Mula Madhyamika Karika - XXII, 11.
17. Mula Madhyamika Karika, XVIII., 7 (Tr.Sogen: Systems of Buddhistic Thought, p. 197. - emphasis original)
18. Mula Madhyamika Karika, XVIII, 9.

In fact, Śankara also like Nāgārjuna, by expressing the nature of the Absolute through the negative method " emphasises the incommensurability of the Infinite and the finite."[19] And in this process of describing Brahman, all the possible predicates that the human mind may conceive of regarding Reality are negated. For, Śankara argues that Reality or Brahman, as devoid of all distinguishing marks such as name or form, or action or heterogeinity or species or qualities, is not an object of perception or of any other means of knowledge and therefore cannot be brought within any definite scope of affirmation and be described as 'it is such and such.'[20] Reality or Brahman, hence, is incomprehensible and indescribable. And it should be of interest to note, in this connection, that Śankara also, like Nāgārjuna, while emphasising the incomprehensible nature of the Absolute declares that it (the Absolute) should not be conceived of in terms of the predicates of existence or non-existence or both or neither, as these predicates are the results of illusory ideas (kalpana) regarding the real nature of Brahman.[21] Since after the negation of the phenomenal everything is denied and there is no second entity left which could claim an equal status with Reality or Brahman, Advaita chooses to refer to Reality negatively as 'non-dual' or 'One without a second' and not even as 'One' (ekam). Śankara's concept of Reality, therefore like Nāgārjuna's concept, as indeterminate and indescribable, is attributeless, featureless, formless, partless and non-dual.

A closer scrutiny, however, will reveal a subtle but a fundamental distinction between Nāgārjuna and Śankara in their attempts to distinguish the Absolute from 'Void' (Śūnya). While Nāgārjuna tries to distinguish the Absolute from 'nothingness' (Śūnya) by merely pointing out that it is beyond affirmation and negation, Śankara takes particular care to stress that the Absolute is not 'nothingness' (Śūnya) because it (the Absolute), as the immanent ground of everything is of the nature of pure existence (Sat swarūpa). For, according to Śankara, a non-existent thing like a barren-woman's son cannot be said to exist. And By holding to the contrary that even an illusory experience must have some positive substratum behind it, he emphatically states that the world of experience as an illusory appearance of Brahman has Brahman or Reality as its underlying ground, without which it cannot be said to appear, much less exist. This is exactly what Śankara means when he says that the world of experience is relative and does not have an essential nature of its own. Thus, by conceiving Brahman or Reality as the underlying substratum of everything that exists, Śankara comes to conclude that the doctrine of 'not-this;' not-this;' (neti-neti), though negates everything cannot be said to negate Brahman or Reality itself, the illumining principle. Clarifying this position in his commentary on the Brahma-sūtras, he observes: "'Whenever we deny something unreal, we do so only with reference to something real; the unreal snake e. g., is negatived with reference to the real rope. But this (denial of something unreal with reference to something real) is possible only if some entity is left (undenied). If everything is denied, no entity is left, and if no entity is left, the denial of some other entity which we may wish to undertake, becomes impossible, i. e., that entity becomes real and as such cannot be negatived."[22] The doctrine of 'not-this; not-this' (neti-neti), therefore, "negates not absolutely everything but **only everything but Brahman**,"[23] their illumining substratum. And so, on ultimate analysis Brahman or Reality alone as the ultimate irreducible substratum remains.

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[19] S. Radhakrishnan ; The Brahma-Sutra (Translation with notes, London, 60) p.118

[20] Brhadaranyaka Upanishad Bhashya–II,3,6. (Tr. Swami Madhavananda)

[21] Mandukya Karika Bhashya--IV, 83. (Tr. Swami Nikhilananda)

Since the positive substratum of the world viz., Brahman which is of the nature of pure Existence (Sat) is essentially non-different from the Conscious illumining **principle underlying** the individual self (jiva) which is of the nature of bliss (Ānanda), advaita ultimately speaks of the Absolute as the non-difference of Brahman and atman, with Existence (Sat)-Consciousness (Chit)-Bliss (Ānanda) as constituting its essential nature. It is, of course true, that Śankara also like Nāgārjuna, is of the opinion that the Absolute should be beyond all empirical determinations. But, to speak of 'Sat-Chit-Ānanda' as constituting the essential nature of Reality of Brahman is not to delimit the nature of Brahman. For, "Sat-Chit-Ānanda are not determinations, being each of them the unspeakable Absolute viewed by us as beyond the determinate absolutes, sat, chit and ānanda formulated by our consciousness."[24] In fact, Śankara argues that, that the Absolute is non-different and that it is of the nature of Existence-Consci- ousness-Bliss is an indubitable fact which can never be denied, because it (the Absolute), in being non-different from one's Self is the datum of direct experience which can never be contradicted by any other fact of experience.

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[22] Brehma--Sutra-Bhashya. III, 2, 22. vol. II. p. 168. (Tr Thibaut)

[23] Ibid., III, 2, 22. p. 171.

The above indication that Brahman or Reality is of the nature of Existence (Sat)-Consciousness (Chit)-Bliss (Ānanda), then, serves to suggest that the Absolute of Advaita though devoid of all attributes (nirguṇa), is not a mere abstraction (viz., void) in the sense that it is something positive, but can neither be perceived by the senses nor known through any of the ordinary means of knowledge nor described by means of words. Śaṅkara, in this connection, speaks of the Absolute on the upanishadic lines as 'Nirguṇo Guṇi', in order to drive home the point that Brahman or Reality, though 'nirguṇa', is not a blank but as of the nature of Existence-Consciousness- Bliss is, in the highest sense, positive and unique.

Thus, in conclusion it may be observed that Śaṅkara, though like Nāgārjuna, postulates the Absolute by the complete denial of differences, he unlike the latter, by speaking of the Absolute as Existence-Consciousness-Bliss goes a step ahead and expressly states that it is positive in its nature. And this will suffice to indicate that the 'Śūnya' of the Mādhyamika system, though may not be represented to mean 'nothingness', lacks, in a sense, the positive content of the'Brahman' of Advaita.

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24. K. C. Battacharya : Studies in Philosophy (Calcutta. 56.) Vol. I p. 118.

"Summum Bonum of Life" in Christianity

By

Dr. Matthew Lederle, S. J. Ph. D.

What is the summum bonum, the greatest good, the highest goal in life in Christianity ? Is there a common answer to be found among Christians comprising about one–third of the human race, among such a large diverse group ? However, a positive answer can be given as it does not depend on the diversity of cultures and countries within Christianity but on the teaching of the one founder and the basic faith experience of his disciples throughout the last two thousand years. As a preliminary answer to what constitutes the summum bonum in Christianity I quote the initial sentences of the Spiritual Exercises of St. Ignatius Loyola. Though written in the 16th. century they are still the most widely used sadhanas for meditation among Christians. The text is as follows :

> **Man has been created to praise, reverence and serve our Lord God, thereby saving his soul. Everything else on earth has been created for man's sake, to help him to achieve the purpose for which he has been created. So it follows that man has to use them as far as they help and abstain from them where they hinder his purpose. Therefore we need to train ourselves to be impartial in our attitude towards all created reality, provided we are at liberty to do so, that is to say it is not forbidden . . . . . The one thing we choose is what is more likely to achieve the purpose of our creating.**

The text reveals some basic Christian insights. Man has a unique position ; still he is called to submit to God ; by doing so he finds his fulfilment. The whole universe, good and beautiful in itself, is given to man who has to make the right use of what is given to him. This is not possible without a freedom which results from detachment. Man never can achieve the highest perfection ; he always can do still more on his way to God ; which results in a spirituality of dynamism, of growth.

Summum Bonum of the Hellenistic World.

The concept 'summum bonum' comes from the Latin It has its roots in the West, not in religion but in philosophy. It is related to happiness, in Greek " eudamonia ", the great ideal of the Western ancient world. Happiness, however, as a moral prnciple needs a foundation ; whether used in an individual or social context, it will either be based on a subjective inclination or feeling or an objective order of values, appealing to the mind or the heart. We find, therefore, also a wide variety of answers. Epicure defined it as the cultivation of a permanent satisfaction of the whole human nature through the care for noblesse, wisdom, friendship and discipline. The stoa spoke of self-discipline, self-contentedness, passionless and affectionless unperturbation. For Aristotle the one who acts virtuously and has enough external means is a happy person. Plato saw happiness in the harmony between loving persons, happiness being related to **eros**, leading through the various levels of hnman relations. These definitions approach the question of happiness from various angles. It must be stressed that where the main ethical principle is the pursuit of individual happiness one cannot easily defend oneself against the charge of selfishness.

Salvation / Liberation in the Old Testament.

Christianity has become heir to the hellenistic world. But it is even more beholden to Judaism, from which it received the Old Testament, the largest, though not the most important part of the Bible. The Bible does not include the eudaemonia teaching of hellenism, not even the word. Happiness and the related concept of remuneration are in the Bible ethico-religious motives.

Hapiness is an aspect of salvation. This idea of salvation grew through stages in the Old Testament. We find its initial understanding in Isaiah. He lived at the turn from the 8th to the 7th century B. C. and called salvation the elimination of injustice and the establishment of that security that comes from a government administered in righteousness and justice (Js 2. 1–5, 32. 15–20). Jeremiah, living at the turn from the 7th to the 6th century B. C. understood salvation as the restoration of the communion with God, destroyed through sin. He announced that God dwelled again among his people who could experience his presence in the works he did among them. Ezechiel (6th century) proclaimed that only those would attain salvation· whose 'heart of stone' was replaced by a heart sensitive and responsive to the will of God.

The Old Testament points out other aspects of the salvation of man. God favours in a special way the under privileged, the helpless, the poor. Deutero Isaiah, probably early 6th century, says, "When the poor and needy seek water and there is none, and their tongue is parched with thirst, I the Lord will answer them (Js. 41. 7). The prophet also stresses that salvation is not restricted to the soul ; he could not see it as smoething separate from the body. Salvation is liberation for the whole man. This is seen in a language which being materialistic is real and total, (Js. 41. 18–20). No wonder that the concept of liberation, at least as central in the Bible as the concept of salvation intends a total liberation of man.

Salvation / Liberation In the New Testament.

The Christian understanding of salvation and liberation is evolved fully in the teaching of Christ. Salvation means the reconciliation of man with God, expiration of what is against God, sin. A lasting "settlement" is brought about by the passion, death and resurrection of Christ. Baptism incorporates man visibly and effectively into this redemptive action of Christ. He is especially concerned about the needy and the sick. He considers liberation as something in no way restricted merely to the secular field. Christ came to save, and also to liberate the whole man from his physical, mental and spiritual ills. This is explained by St. Luke, the author of one of the four Gospels. When Jesus came at the beginning of his public life to his home town Nazareth, he read out in the Synagogue a text taken from the prophet Isaiah, giving the programme for his life's work :

> **The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of right to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (LR. 4. 18–19)**

The Bible shows happiness and remuneration as expressions of the goodness and grace of god. They are not the fruit of a calculation based merely on human works and desires. The 'summum bonum' of man is seen in reference to God, the giver of all goodness. In him goodness is fully and totally realised. Only God is goodness, is happiness Christian thinkers pointed out that man is able to recognize God and to desire him. "Restless is our heart till it rests in you, O God." (St. Augustine, African, 354–430 AD). Man cannot but wish to be happy because this is identical with his nature. God is the summum bonum of man; man cannot find his final fulfilment apart from God. In the middle ages morality was explained as a move of the spiritual creature towards God (**motus rationalis creaturac in Deum**).

Dr. R. DeSmet speaks about the Christian understanding of God, of man and of Man's relation to God indicating the goal and end of human existence, its summum bonum, in the following words (Does Christianity Profess Non-Dualism, **The Clergy Monthly,** XXXVII, 9 1973, pp 355–56)

Christianity affirms that God is the one absolute Existent whose sole will has produced freely a world of contingent beings totally dependent on him for their origin, for every moment of their existence and activity, even for their free activity, and for the achievement of their end. They are created from nothing else but him alone but this modifies him in no way. He is the partless, undifferentiated fullness of perfect reality. Even the assertion that He is Trinity introduces in him no ontological plurality of any sort. He is three Persons but in one Essence (**svarupa**) which is one Consciousness (**caitanya**) one Bliss (**ananda**), one Power (**shakti**), etc. Through these many concepts we signify through mere analogical predication the one that is in itself **simplex Deus (akhanda Deva)**. Even with regard to creation, the Three are One Creator, one perfect Cause (providing reality, which is the role of **upadana karana**, and organisation, which is the function of **nimitta karana**) one Inner Ruler (**antaryamin**) hence one Innermost Atman.

As to man he is made in the image and likeness of God especially because his individual soul is spiritual in close dependence upon God who is absolute Spirit. As such his soul is a reflection of God in whom alone it can find its perfect truth and reality. As a reflection, however, it does not depend on a reflector though it is conditioned by the matter it informs into a living human body. The will of God being almighty can project into existence subsistent images of himself without the help of any instrument. Having thus its Source in God who is the absolute Light, the human soul integrates the whole man through a diffusion that makes even his body share in its spiritual nature. Aa such it has a dignity which makes it ontologically immortal and apt to attain by God's grace the direct experience (**saksatkara anubhava**) of the very essence of God. In this so-called beatific vision it attains its goal and the end of its creaturely ignorance. It returns to its Source, as the Christian theologians are never tired of affirming and ceases to conceive itself as a being separate from God, This, however, demands no annihilation of its dependent existence but it plunges it through an ineffable awareness and love of God into the full realisation of the One who is from its origin the Being of its being and the Truth of its nature as image of God.

Summum Bonum of Life and Our Time

The Summum Bonum of Life as seen in Christianity should not be considered only in itself but also in relation to some of the important questions of our time.

1) Our Constitution and the Summum Bonum of Life.

The constitution we have given to the nation includes more than anything else ideas which have their origin in Western Liberalism. The liberals were convinced that social well-being is linked up with personal well being, with the dignity given to the individual and the respect for his freedom. Their understanding of the summum bonum of life we find in their system of moral judgement. Many of them based this judgement on one or the other form of utilitarianism. Let us take John Stuart Mill as an example. He had a great influence on the social reform movement in our country. Something useful, i. e. the greatest good of the greatest number, was his criterion of morality, his summum bonum. This criterion, based on the social feeling of mankind and the desire of unity with all fellow creatvres, admits differences in the quality of happiness. His moral teaching reminds us of the hellenistic heritage, somewhat permeated by the teaching of Jesus, in this case in one of the initial, still incomplete formulations of Jesus. It has not yet the final biblical formulation related to the person of Christ and the mystery of God. J. St. Mill wrote, "In the golden rule of Jesus of Nazareth we read the complete spirit of the ethics of utility. To do as one would be done by, and to love one's neighbour as oneself, constitute the ideal perfection of utilitarian morality." Even in this utilitarian garb the essential relationship of the summum bonum with other persons is visible. This is seen still more clearly in the biblical concern for the underprivileged.

2) Concern for the Underprivileged and the Summum Bonum ofLife.

The Christian outlook of life has an inherent relation to society. No one is an isolated individual, to be concerned only with the realisation of his own soul. The human family is one before God; all are brothers under the one God, who loves all, especially the underprivileged. They should be helped first.

In the Gospel of St. Matthew Jesus gives the criterion by which he Judges the value of human activities, their relatedness to the achievement of the summum bonum of life. These activities must be related to those in need and to his universal presence His word to those who have realised the highest purpose of life is :

> I was hungry and you gave me food,
> I was thirsty and you gave me drink,
> I was a stranger and you welcomed me,
> I was sick and you visited me . . . . . .
> As you did it to one of the least of these
> my brother, you did it to me. (Matth. 25. 35–40)

This last sentence reminds us that every human action is also related to God. The summum bonum of life must take into account also the spiritual quest of man.

3) The Spiritual Quest and the Summum Bonum of Life.

It is interesting to note what Brahmabandhav Upadhyaya, freedom fighter, writer, Catholic sannyasin, a contemporary of Swami Vivekananda and one of the most creative minds among Christians in India, wrote about the Summum Bonum of life. For him the purpose of God creating man is to impart to him everlasting felicity. This felicity, he followed here St. Thomas Aquinas – consists in the beatific contemplation of the essence of God. Perfect happiness cannot be, therefore, in any created object for its being and goodness are limited. Therefore the last end of man is the vision and enjoyment of the divine essence. During the earthly life this full beatific vision of God is not possible (S. Animananda, **The Blade, Life and Work of Brahmabandhav Upadhyaya, pp. iv–vii)**

This beatific vision is the final fruition of the quest for the summum bonum ; it always has the character of a gift of God. There are in this life various forms and various degrees of approaching this experience of God. Christianity knows of the monk who with draws in order to know nothing but God and the contemplation of God. It knows also of the experience of God, " the finding of God" in all activities of life, of people who have a direct, though imperfect perception of God's presence, while performing the duties of their state in life and their profession. To strive to be a "contemplative in action" is an ideal open to any sincere seeker after Truth.

In the biblical writings less stress is laid on the need for mystical experience as a direct perception of God's presence. More importance is given to what should be his inner drive, what should really make him happy. This happiness expressed in the "Beatitudes" is not an abstract ideal. Man should be so renewed from within that he sincerely desires this happiness and finds his satisfaction in it. These Beatitudes do not express what many would regard as happiness on this earth, position, prestige, learning, good health, etc. Happy are to be the "poor in spirit", the gentle, those who mourn, who hunger, and thirst for what is right, the merciful, the pure of heart, the peace-makers and those who are persecuted in the cause of right. (Matth. 5. 3–10) To see in all this one's happiness is not possible without detachment. 'Anyone who does not carry his cross and come after me, cannot be my disciple." said Jesus. (Luka 14. 27)

God will always remain the Summum Bonum, both in itself as he himself is the highest good, and as the end of and the goal of life, as union with him means the highest good for man. Without detachment, purity of life and love for all those whom God loves, this good cannot be achieved. We will have to find out anew from time to time what should be our goal and aim, considering our specific situtation and our concrete requirements. It was during the National Seminar of the Church in India Today, at Bangalore in 1968, a seminar representing the whole of the Catholic Church in India, that insights such as the following were put before the whole body of the Christian people in India. It can be a guide line to what should be their main orientation in our present time.

"We have been led to the deep conviction that in order to face effectively the challenge (what it means to be a Christian) we must first understand a new Jesus, who speaks to us in the Gospel and in our life, and shows us a new way of being, with God as one Father, in service and solidarity with our brothers and sisters ; whose presence we discover in every human struggle and achievement ; who is with us as the source of the spirit that binds us to the world in love. With Jesus who was so deeply concerned about the poor and the suffering, who fought against insincerity and oppression and gave his very life for mankind, we belong to all men, living not for ourselves but for our neighbour and for the world in which God has placed us." ('Declaration of the Set-India Seminar on the Church in India Today' No. I, 3 **All India Seminar, Church in India Today**, Bangalore 1969, New Delhi)

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Nature of Psychic Being

By
Dr. H. M. Joshi M. A. Ph D.

In the history of ideas, both in the West as well as in the East, the nature of self has been delineated more or less from conceptual point of view and barring the school of Vedanta in Indian Philosophy where it has been based on concrete datum of experience, the subject matter of self has either been done away with or treated half-heartedly with the help of inadequate epistemological system of Reality. The concept of Philosophy as epistemological determination of Reality still looms large in philosophical panorama with the result that most of the philosophers in India, Europe and America have not taken full cognizance of the most valuable fund of psychological experience lying potentially within our personality and individuality. I propose to lay bare the entire nature of self and show the invaluable significance of psychic being therein and bring out its implications for comprehensive epistemology and axiology.

Self as substance and consciousness has been considered and attempted to be established by Descartes in the West and by Samkaracharya in the East. But articulation and enunciation alone cannot bring about the complete understanding and unravelling of several dimensions of human soul and individuality. The lacunae of Descartes and of samkarāchārya are those of the conceptual approach to the existence of self and Reality. In the system of Descartes self is no more than a mental implication borne out by the laborious struggle of the search of indubitable truth of the world. There is indeed a truth in such a concept of self for self is an innate idea. But a question arises as to its real origin and its relationship with human activity and the ultimate Reality.

Descartes could not show the relationship between self and God owing to which his system remained dualistic and therefore unsatisfactory from philosophical point of view. Such an ideative self is hardly distinguishable from ego which is a fictitious projection of mental image.

As against the concept of self as developed in the Cartesian system we have in Advaita system the doctrine of pure consciousness as above the mental thought and the egoistic mode of awareness. The concept of self in Vedānta as essentially unconditioned consciousness brings us near the philosophical truth that self is verily the centre and core of human life and moreover the comprehension of all data of human life and nature is the proper subject-matter and function of philosophy. In the West philosophers have largely ignored the datum of self and those who have attempted to consider it in their conceptual system have regarded it as an ego and its various adjuncts. The glaring instance of such an inadequate and incomplete consideration of self is to be found in the metaphysical system of F. H. Bradley, who maintained self to be an appearance for it is no better than ego which is contradictory. A metaphysical thinker who could go to the length of admitting and postulating the experience of the Absolute turned a blind eye to the experience of self as transcendent and joyful being.

It is true that ego and self are both capable of being experienced and this is precisely one of the reasons why thinkers and philosophers have mainly stopped at the hard crust of experienceable ego and have not made an adventure of exploring the nature of the inmost reality of self. This is a grave error committed by philosophers and has resulted into a biased system of thought and devoid of the most fundamental values cherished by mankind all over the world. The value of pure identity, consciousness and bliss is one which remains to be taken into account by philosophers at large if it is to retain the title of the highest pursuit of humanity. In fact the value of pure consciousness is the ultimate basis of all values such as physical, biological, psychological, moral and intellectual which have important bearing upon individual, social and universal being of man. It is this account and the subsequent gradation of different values of human life which should be made the guideline and pattern of the consideration and contemplation of self. Ego is one of the psychological and personal values of individual being.

Egoistic consciousness is a stage in the development of individual self where it gathers and consolidates various states of psychological worth such as power, recognition, assertion, confidence and influence.

II

The psychological experience of egoistic awareness is indeed a fact of individual life and in spite of its being regarded as an appearance its existence and value contribute materially to the growth of the outward life of the person. Just as the science of life takes the cell to be the central constituent of the living being in like manner the science of Mind regards egoistic awareness to be pivotal for the development and growth of mental phenomena and personality in larger perspective. Now even though ego is supposed to be the solid background against which it performs manifold activities related with sex, mind and social motivation, it stands divided within the individual himself for it intends to grow indefinitely and relate itself with the largest number of persons and objects in the world yet surprisingly it attempts to contract and limit itself. This is a moot fact regarding egoistic awareness which needs to be pointed out. Ego is unstable and fluctuating owing to its oft and on action and reaction in response to its environment and field of outward relationship. Therefore it is true to say that ego is absorbed and involved in its own world of vibrations. Just as every material particle radiates certain energy, so ego in its association with mind spreads its vibrations in order to influence or be influenced by outward actions. It is owing to the subservient and transmitting and yet at times dominating function of ego that it fails to be a permanent and original radiating force within the individual.

Individual is a Reality beyond egoistic awareness and existence. Had individual been merely a formation of egoistic consciousness, individual would have remained a shuttlecock amidst innumerable vibrations largely arising from without. Experiences such as psychological, moral, social, cultural and spiritual ones reveal the psychic potentiality and Reality of the individual. From axiological standpoint the abovesaid experiences are the manifold values which mould the pattern of feeling and behaviour of individuals in dealing with one's own self, environment and the world at large. At the innermost and the most abiding stage of individuality there exists an interrelation and bilateralty between experience and value which are in their essence one and have their being in the bliss.

At this stage of discussion it remains to be considered as to how psychic being differs from the empirical self or Jiva which is supposed to be the bedrock of our empirical mind-body living. Man is ordinarily constituted of contrary feelings, vibrating emotions and pointed sentiments. Several activities are performed keeping in view the motives of praise, blame, prestige, co-operation, conflict and compromise. Just as there are conative and affective aspects of empirical life in like manner there takes place cognitive activity of logical reasoning, imagination and recalling the events of past life and all these three aspects of our mental life generally constitute the complexity of empirical life. Jiva or empirical self is in a large sense beyond egoistic awareness as it is the image of self at its empirical level of individual existence. The empirical self is supposed to be the ultimate Reality of self and consciousness in Samkhya and Jain philosophy. Of course both the philosophies insist upon the purity of consciousness as opposed to the complexity of mental and physical attributes and living. But unfortunately the supposed multiplicity and the resulting maze of relationship do not preserve the purity and identity of self. It is, however, true to say that as against the ordinary and usual complexity of bodily and mental modifications of egoistic awareness there stands an indubitable centre of experience and consciousness which is called purusha. Jiva is in fact the reflection of the original, immobile and pure identity of self which is at times known as the transcendent Jivatman of the individual. It is the mobile carrier of the immobile and static self.

It should be made clear while considering the distinction between ego and self that the distinction between appearance and Reality, image and original truth, dynamic and static consciousness do not help us directly in bringing out the datum of soul or psychic being working perceptibly on body, life and mind in their gross and subtle forms. The soul which is the direct manifestation of the Divine Reality in human body and life is neither ego nor the empirical self which claim to be the imprint of real or transcendent self. In reality nothing is totally illusory and therefore nothing prevents Reality from manifesting directly in our actual life of body and mind provided that we keep away the distortion and the clouding of the essential divinity. Therefore the psychic being is the direct portion of the bliss aspect of divinity manifesting in human life, mind and body which are supposed to be the ordinary vehicles of our behaviour and activity. Owing to our occupation with egoistic assertion, self-centred desires, vital ambitions and mental thinking we do not feel the touch of the psychic being and we place its existence and value in some remote sphere outside the purview of our day to day life and believe it to be transcendent and inaccessible to our reach. Now eventhough such a transcendence is a presupposition of thinking and the climax of labour yet it cannot truly explain and fulfil our falterings and sincere aspiration to perceive and experience divine Reality in body and life. The transcendent self cannot truly explain and eradicate the egoistic awareness which moves within distorted and partial knowledge. Ego is the result of an exclusive concentration of consciousness which is as such cosmic and universal. Ego along with mind, intelligence and mode of awareness formulate the traditional Vedantic principle of Antaḥkarana which although performs activities of knowledge and consciousness is a part of Avidyā or ignorance falsifying and enlarging the span of Māyā or imperfect Reality. Therefore the real and dynamic self which is grounded within our body, life and mind and waiting to be manifested by the eradication of ego and an intense aspiration of the individual is our central Reality and solid sustenance of normal activities of human life.

It is now felt that when we look at individual Reality for proper knowledge of self and its relationship with body, mind and consciousness we are obliged to take into consideration the working of ego, empirical self and the dynamic portion of Reality itself which are felt vibrating at varying levels of experiential life. While permeating the multiplicity of psychological, reflective and spiritual aspects of our life we find gross, subtle and real aspects of body, vital life, mind and intelligence. It is a matter of our psychological experience that pleasure, happiness and peace are felt at the gross and the subtle forms of body, life and mind but it is equally felt that much of the unwanted part of the felt pleasure remains in need of radical change and transformation. This felt need and inevitability of inner change ought to be our guideline and criterion of the search of real and dynamic self. Body, life, mind and intelligence are not appearances nor ignorant products of universal ignorance which is said to be Avidyā. Had they been illusory product of vast Avidyā our life and higher moral and spiritual endeavour would have been a movement in ignorance and a vain aspiration. This is not the truth of our life and existence. Our body, life, mind and intelligence are real manifestations of Reality and they are subtly guided and controlled by the psychic being which is the real portion of it,

III

Man is a member of double centred sphere of life wherein he is partly led by drives, motivations and desires and partly by ideals and aspirations. In such an uneven search of the aim of life he comes across the dynamic and pivotal centre of self which is real joy and bliss. Since it is the originator of joy, bliss and value within the individual being the higher and the lower values experienced by the senses, ego and mind such as those of sound body, growth of senses, satisfaction of desires, assertion of ego and rational consistency find their justification and reality in individual life. This self which is dynamic and the perfect instrument of Divine Reality manifests spontaneously in physical, vital and mental activities and establishes the permanent qualities of the Divine in the physical and mental spheres of life. It is the dynamic self since the essence and transcendence of its perfection remain its silent and original feature inherent in the Supreme Reality whereas in its active and concrete aspect the psychic being is creative and valuational: Ordinarily speaking, senses, ego and the empirical self are supposed to be active and dynamic for they are incessantly receiving and emanating vibrations of nervous, cerebral and conscious nature from without and within. Their activity is largely overshadowed and influenced by blind, impulsive and ignorant forces of external nature. So the activity initiated by ego and the empirical self is not the true activity expressed with joy and delight of existence There occur constant dualities and opposites of pleasure and pain, preference and rejection, assertion and submission, love and hate, selfishness and sympathy, arrogance and modesty felt by impulsive and desirous self acting largely under the influence of gross physical, vital and mental life.

Real and genuine activity belongs to the psychic being which is the portion of Divine Reality. It is by persistent introspection and cultivation of inner discipline of life and purity of consciousness that the true vibration and abiding experience of psychic being can be brought forward on the surface of body, life and mind and the stronghold on nervous system and conscious behaviour be established. This is indeed the inner practice of individual being which is performed with perseverance, sincerity and intense aspiration. Psychic being is the master and guide of gross and subtle body, life and mind which are the perceptible instruments of the individual being. There are, of course stray and fragmentary glimpses of psychic being felt by almost every individual being as in the act of courage, unconditional love, artistic beauty, grandeur, sublimity, surrendering to the Divine, righteousness, purity of mind and consciousness, call for freedom and sacrifice at the altar of truth. It often arises on the frontal awareness and surface occurences of overt behaviour. But man is hardly conscious of the presence of its radiance and power owing to the irresistible pressure of impulses and blind passions. Really speaking the call and presence of the Divine representative is incessant for those who are receptive and sincere enough to follow the untrodden path. Artists. poets, thinkers, reformers, devotees, saints and mystics remain frequently in touch with the inner inspiration, moral and religious fervour, guidance, delight and experience, which make their soul more or less vibrant with incommunicable splendour and bliss. Psychic being is verily the soul capable of diffusing the divine qualities and fervour in the being of the individual with several dimensions.

The long standing aspiration of all individual beings to be perfect is indeed the sure index of the psychic Reality of human existence. The inner experience, its potentiality and actuality on individual and universal plane of existence is the datum to become the test for the proof and Reality of soul. The dynamic soul being the subtle basis of the gross body, life and mind is within the reach of all persons who cultivate the capacity of feeling inner vibrations devoid of external stimuli and fluctuating motivations. Just as impulse and desire are the natural, biological and psychological occurences prevalent in every normal individual, similarly the aspiration to become and express perfection in action, knowledge and beauty is the common and universal inner need of mankind. Psychology and Philosophy which attempt to be comprehensive and consistent study of Man and Reality can connive at it only at the cost of becoming partisan and exclusive.

True love, beauty, sincerity, knowledge and courage are the hallmarks of psychic being which is ever present in the inner heart of all individuals. As it is held in Brahad-Aranyaka Upanishad, 'In the space within the heart lies the controller of all, the lord of all, the ruler of all". (Ya eso'ntar hrdaya akasah tasmin sete sarvasya vasi, sarvasyesanah, sarvasyadhipatih.).[1] It is true that purity, steadfastness and sincere devotion are largely absent in common mass. So naturally the psychic being is thrown off from the surface life mainly occupied with outward environment and exciting stimuli. Owing to this absence of soul in day to day vital and mental activities a false impression is created in majority of individuals that self or soul of man is a non-entity or far away from and much beyond the normal bodily, vital and mental life. Such an impression is illusory and the result of the blind preoccupation of egoistic vital and mental awareness. In spite of the heavy burden of vital excitement, mental ideas and nervous obsessions there appear certain definite flashes of pure love, intensity of truth, urge for justice and righteousness, freedom and perfection, symmetry, grandeur and sublimity which lift the individual to higher values of divinity, identity and Godliness out of the chaotic muddle of conditioned experience. To respond to the inner urge and aspiration of psychic being, to turn entirely to the Supreme Reality without any preference and condition is verily the nature of man who seeks his soul in the far away arid thought and existence of transcendent Self but forgets in the act of abstract reflection that it is actually present in the very act of seeking it.

The denial of ego and the dynamic fulfilment of the real sense of 'I' is done by the spontaneous functioning of the psychic being. Where egoistic awareness acts and behaves by the vibrant pull of ignorant vital and mental assertion and reasoning, pure consciousness, real joy aud detached action of the psychic being expresses and acts for the proper relationship of the individual being with the inner and outer field and environment. Psychic being works on bodily, vital and mental surface of the individual being by tne instrumentation of the subtle physical, inner vital and pure mind which are the real expressions of Reality functioning in the individual. As the psychic being is the direct representative of the higher hemisphere of Existence, Consciousness-energy and bliss in the lower realm of matter, life and mind and having been uniquely endowed by the quality of the delight of existence it acts with inner objectless joy and supremacy of knowledge. Not only that it establishes the Divine command on the ordinary behaviour and vital life but it brings down the power to transform it so as to make it capable of bearing the supreme knowledge and action.

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[1] Brahad. Up. IV. 4. 22.

IV

The principle of psychic being as dynamic inner self provides the most significant datum and instrument of knowledge revealing of Supreme Reality to the study of the means of knowledge on the one hand and a criterion of evaluation to the subject of judgement where several values, physical, vital, psychological, social, mental, cultural and spiritual, are to be arranged and selected for adequate expression of Reality on the other hand. In Epistemology as well as in Axiology the principle of psychic being is the most synthetic and yet the most crucial key for adjudging the nature and ascent of knowledge determinative of Reality. It is the organizing thread of all values being cherished consciously or unconsciously by humanity. Psychic being possesses innate and intuitive knowledge of the Infinite which is perfect and it has spontaneous love of the infinite. Since it is innately turned towards the Divine it has a flowering being and personality which is receptive and open to the influence of higher creative forces. The attitude, orientation and moulding of the psychic formation are detached, pure and integrative. Faith when simple and enlightened is psychic and it unconditionally submits to the Supreme for consecration and consummation. Since the psychic being is the soul of man and his real dynamic power of action it pervades conscious, subconscious and subliminal aspects of the individual being.

In waking, subconscient and paranormal states of our inner being the soul imparts its subtle presence and influence. The knowledge resulting from the varied sources adds and transforms all other existing means of knowledge largely derived from sense and reason. Since psychic knowledge is direct, spontaneous and unerring its datum could be regarded as crucial for testing other partial and incomplete modes of knowledge. It is in this way that knowledge of psychic being could provide a significant step in the ascent towards comprehensive epistemology.

Knowledge and power of self bring the necessary change and radical shifting in the epistemological determination of Reality. The values of self-knowledge, identity, purity and spontaneous emanation of truth lead to expand the self-assumed limits of Axiology. Knowledge presupposes identity of object with the evaluating subject, awareness of the inner being and perfect consummation of self in Supreme Reality. The valuational aspiration for perfection moves to orient the cognitive modes of the knower. Knowledge as well as the valuational consciousness are enriched by the function and power of Psychic being. The datum of self as psychic being is indicative of the inner real nature of man which appears to be changing, developing and subject to impulsive, desirous and egoistic limitations of mind but really it is the supporter and manifester of the pure qualities of our true being. In his magnum opus, 'The life Divine', Sri Aurobindo expresses it as "It is this secret psychic entity which is the true original conscience in us deeper than the constru cted and conventional conscience of the moralist, for it is this which points always towards truth and Right and Beauty, towards love and harmony and all that is a divine possibility in us, and persists till these things become the major need of nature."[2]

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1. Brahad. Up. IV. 4.22.
2. Life Divine : Sri Aurobindo, Ashram Press, Pondichury : 1955. P. 270.

Glimpses of Shri. Gurudev Ranade

I

Dr. S. Radhakrishnan, who was then the Vice-President of India, had agreed to visit Sangli in 1954 for publication of the book- " Pathway to God in Hindi Literature " - written by Shri. Gurudev Ranade. Shri Gurudev was in Nimbal and the Rajasaheb of Sangli had agreed to send his car to bring Shri Gurudev from Nimbal to Sangli. Matushri Kakusaheb Ranade was at the same time to go to Islampur, the home of her parents. I and my elder brother, Shri. Pandutatya went a day in advance to Nimbal to chalk out a detailed programme for Shri Gurudev's visit to Sangli and Matushri's visit to Islampur.

After the 'Satsang' sitting in the afternoon that day, Shri Gurudev took a decision that after his morning meditation the next day, he should go straight to Sangli from Nimbal without entering the city of Bijapur and that prof. Tatyasaheb Damle should accompany him in the car. He said that he may not stop in Bijapur, where I was living. He further told us that Matushri Kakusaheb would travel by train from Nimbal to Bijapur and that we should reach her to Islampur in our car and then attend the function in Sangli. shri Vasudeorao Ranade was to accompany her in our car upto Islampur. After the programme was thus fixed up, we brothers returned back to Bijapur.

Early before dawn the next day, I had a dream and in that dream, I saw Shri Gurudev entering my house in Bijapur, having a cup of tea with us and then proceeding further to Sangli. In the morning that day, Shri Pralhad Kulkarni came from Nimbal and told us that Shri Gurudev would go direct to Sangli in the car of the Rajasaheb of Sangli and that Matushri Kakusaheb would reach Bijapur by train as previously decided. I told him the contents of my dream and said that Shri Gurudev may come to our house according to the indications in my dream, take tea with us and then proceed to Sangli. As Shri Pralhad had brought the message that Matushri Kakusaheb would reach Bijapur by train, I told him that we should have our lunch and then go to the Railway station to receive her Before I went for lunch, I asked my servant–Durgappa, as a precautionary measure, to clean the hall and put carpets etc., so that if Shri Gurudev eventually comes to our house, as indicated in my dream, we should be ready to receive him. I also made necessary arrangements for his tea. After my lunch, I just stepped out of my house to go to the Railway station.

And Lo ? The car of the Rajasaheb of sangli suddenly came to my doors with Shri Gurudev, Matushri Kakusaheb, Prof Damale and others in it. Shri Gurudev entered my house and looking to the arrangements, the first question he asked me was: Did you know that I was going to visit your house now ? And he looked at me with a smile. I replied, " Your message with Pralhad was that you will not come to us ; but in my dream, I had received the message that you would have tea with us ". Shri Gurudev again smiled. He then had some rest with us. He took tea and proceeded to Sangli with Prof. Damle in his car. I drove Matushri Kakusaheb Ranade to Islampur with Shri Vasudeorao Ranade in my car.

—Shankarrao Bapat, Pune.

II*

The following incident occurred in 1915. I was studying then in the Deccan College. My eldest brother, Dr. Balkrishna Govinda alias Annasaheb Karkhanis (L. M. & S.) was serving as the Chief Medical Officer at Jamkhandi. Once he had been to Bombay with Shrimanta Bhausaheb, the Raja of Jamkhandi. When he was returning, I was to see him at the Poona railway station. My brother gave me two copies of the photo of Shri Bhausaheb Maharaj prepared by Shri Devhre photographers, and asked me to keep one of the copy for myself and to hand over the other to Shri Rambhau. (Gurudeva Ranade). I returned to the college, but as it was very late in the night, I gave the photo to Shri Rambhau the next day. He was then working as the Manuscript Librarian and used to stay on the first floor of the East wing of the Deccan college. when I told him that my brother had given one copy of the photo of Shri Bhausaheb Maharaj for him and one for me, he smiled and said, " I knew last night itself that the photo was sent for me. "

—Padmashri Kakasaheb Karkhanis

III*

In 1918–19 Gurudev Ranade was staying with Prof. N. G. Damle in Shanivar Petha, Poona The wife of Prof. Damle was suffering from eye-sore. Treatment was going on but one day the pain became unbearably acute. Nobody knew what to do. Shri Digambar, the younger brother of Prof. Damle, came to Gurudev and said that his father (Shri Ganeshapant Damle, the husband of Gurudeva's sister) had a vision in which God Dattatraya said, " Take **tirtha** from Rambhau and apply it to the eyes of Prof. Damle's wife. " (Shri Ganeshapant Damle was a devotee of God Dattatreya.) " Have you faith in this?" Gurudev questioned. "Yes" was of course the reply. Gurudev asked him to place some water before the photo of Shri Bhausaheb Maharaj. He performed **arati** and asked him to apply the **tirtha** to the eyes of Prof. Damle's wife. The eye-sore subsequently subsided. Later I asked Prof. Damle about this. He confirmed it.

Gurudev once told me that after that incident Prof. Damle's attitude towards him changed completely.

—Padmashri. Kakasaheb Karkhanis

IV

When after joining the Allahabad University for my post-graduate studies in philosophy, I went to meet Professor Ranade at his residence for the first time and saluted him with folded hands,he too returned the salutation with folded hands and with a beaming face. Evidently he was overjoyed at meeting me. In fact, as I learnt later, he had already been desiring that I should meet him at his residence. I, being of a shy nature, would not do so. One day an old peon of the Department named Jogi said to me : " Saheb is much pleased with you and would be happy to meet you at his residence. Why do'nt you go ? " This gave me an impetus to go, and so I went.

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* By Courtesy:- Satsang : Marathi Quarterly.

Before we had seated, Professor Ranade stared at my face for a couple of minutes and remarked about me to those standing nearby : " He is not only an intellectual but something more, " meaning thereby that I had not only intellectual avidity but spiritual aspiration too. This was my first opportunity of knowing that Professor Ranade had the spiritual capacity of probing into the inner thoughts and dispositions of a person before him. A second opportunity came later. In 1940 I lost my father. As is customary on such occasions in Hindu families, I had my head clean shaven. Then I went to Allahabad for the **shraddha ceremony** of my deceased father. I took the opportunity of visiting Professor Ranade also. On seeing me shaven-headed Professor Ranade said : " You have been cherishing with reverence all these years Vivekananda in the **sanctum sanctorum** of your heart till you have begun to resemble him now in physical appearance too. " I was stunned on hearing this, for though from my very boyhood I had been a great admirer of Vivekananda (which I still am) I had never told about this to Professor Ranade.

Professor Ranade was the General President of the 13th session of the Indian Philosophical Congress held at Nagpur in December 1937. I attended this session of the Congress with an added enthusiasm as Professor Ranade was presiding over it. Dr. Radhakrishnan was also present during this session. Both Professor Ranade and Dr. Radhakrishnan were putting up with Justice M. B. Niyogi of the Nagpur High Court. On reaching Nagpur the first thing I did was to call upon Professor Ranade at Justice Niyogi's residence. I sat with Professor Ranade for an hour or so, talking over many things at random. Then I had to leave him, as not much time was left for the Inauguration ceremony of the Congress, where Professor Ranade had to deliver his Presidential address also. I attended the Inaugural function. The Congress was inaugurated by Sir Hyde Gowan, the then Governor of Madhya Pradesh. After Sir Hyde Gowan's inaugural speech Sir Hari Singh Gaur, the then Vice-Chancellor of the Nagpur University, gave the welcome speech. Then came the wonder of wonders — an absolutely **extempore** Presidential Address by Dr. Ranade — no slipshod address but a very substantial address which sought to press into the service of a spiritual philosophy the latest researches of Physics, Biology and

Neurology. A substance of this address, as prepared by Dr. C. D. Deshmukh of Morris College, Nagpur, was later on published in **The Review of Philosophy and Religion** (**Vol.** VII, No. 2, Dec. 1938)

In the course of his welcome address Sir Hari Singh Gour had castigated philosophy as full of difficulties and obscurantisms to which Dr. Ranade gave a prompt and fitting reply in these words:

" It is only too true, as Sir Hari Singh Gour has just now told us, that philosophy is beset with difficulties, subtleties, obscurantisms and so on. I do not deny that these things exist. But I beg to submit that the kernel of philosophy is not the difficulties or the obscurantisms, but a metaphysical and moral pith which constitutes the essence of all philosophy whatsoever "

The next evening I again went to Justice Niyogi's residence where I met both Dr. Ranade and Dr. Radhakrishnan sitting in the same room. Dr. Ranade introduced me to Dr. Radhakrishnan saying that I was a deeply devotional man and could sing a devotional song and then he asked me to sing one. I felt embarrassed. I said: " I possess no good voice for singing nor do I remember at the moment any song. " Thereupon Prof. Ranade handed over to me a booklet called **Ashram Bhajanavali**, a booklet of **bhajans** used at the Gandhi Ashram, and asked me to select a **bhajan** and sing it. I selected one and sang as best as I could. Both Dr. Ranade and Radhakrishnan enjoyed it. That very evening after a short while Dr. Radhakrishnan had to deliver a public lecture on " The Future of Religion " under the auspices of the Indian philosophical Congress. He started preparing to go. He would not, like Ranade, go unprepared and deliver a lecture **extempore.** He took out some typed sheets from a brief-case and started glancing through them. I attended Dr Radhakrishnan's lecture. It was a brilliant performance.

After delivering the Presidential Address, Dr. Ranade never went to any meeting of the Philosophical Congress, in spite of repeated entreaties from the organizers. He would remain closeted in his room in Justice Niyogi's residence and carry on his meditations as **usual.**

* * *

Prof. Ranade was very generous in praising others. Finding me very regular and punctual in all matters in the daily routine of my life down to my evening walks, he named me "Meta-Kant". He always spoke words of encouragement and never of disparagement. In encouraging earnest and intelligent students, he would go so far as to tell them: "Well, go ahead. There is not much of a difference between you and me. Only I have read a few more books than you have done."

* * *

Once when I visited him, I recited to him a poem of Kabir which captivated his mind. "When you go home" he said to me, "You send to me by post some poems of Kabir with their English translations." I did so. He thankfully acknowledged receipt and requested me to send more. I sent to him poems of Kabir in several instalments. On a subsequent visit he said to me: "You have aroused my interest in Hindi Mysticism and I am planning a book on that subject."

— **Dr. S. N. L. Shrivastava, M. A., D. Litt.,**

V

I had gone to Nimbal and was staying in a room, occupied by the late Dr. Padaki and Shri Sondur. Shri Aroskar also came there from Vengurla, probably for the first time. This was in 1953 and one day, we all had our lunch at about 7 p. m. 'Nucchu' (small pieces of jowar bread soaked in butter milk) was served to all the persons. There was no other dish. Shri Aroskar, who was sitting by my side, enquired whether rice would be served and received a negative reply. Jowar bread was prepared; but it was not to be served until the whole stock of 'nucchu' was exhausted. Jowar was welcome to me but not 'nucchu.' When 'nucchu' was served for the second time, Shri Aroskar and I did not receive it. Shri Aroskar did not relish 'nucchu' at all and when we came out of the hall for washing our hands, he remarked: "I cannot continue to stay here any longer, if rice was not available." I looked at him and said, "I too do not like "nucchu."

The next day at about 3-30 a m. Shri Sondur and I got up and we sat for 'Nema' (meditation on the Name of God). Dr. Padaki continued to have sleep till about 6 A. M. and when we ended our 'Nema' just about that time, he told us that he had no good sleep on account of bugs and mosquitoes and showed rashes on his arms. He asked us how we did not suffer from masquito bites and how we could sit quietly for ' Nema '. I replied him that I had good ' Nema ' from 3-30 a. m. to which he said, " You are lucky. "

That day in the afternoon, we were having a ' sitting ' (Satsang) in the Dhyana-Mandir. Shri Gurudev was present. About 25 sadhaks, including Professor Damale, were present. It was about 2 p. m. Shri Gurudev pointed his fingers to two of the old sadhaks and said to them, " You were always moving with Maharaj (i. e. Sri Bhausaheb Maharaj). You tell us some reminiscences about him. " Shri Hanmantrao Kannur then told us the following story.

It was in about 1904, one day morning, Shri Maharaj, as usual took a pot of water, left his room and proceeded towards open fields to ease himself. We both followed him with pots of water in our hands. We crossed some distance; prickly pear had grown here and there. Maharaj reached a spot where there was a small piece of stony land and he suddenly sat down for ' Nema ' on that spot. As there was prickly pear round about, we put down out pots and stood up, looking at Maharaj. He was fully absorbed in ' Nema. ' Just then a scorpion entered on the body of Maharaj. Our heart beats became fast; we became nervous and were perspiring. What, if it stings ? , that was our fear. We were gazing at it. Maharaj had given us instructions that he must never be disturbed when he was in ' Nema. ' So we could not remove the scorpion from his body. Slowly, it got down from the other side and went away. Thereafter, when Maharaj got up, we asked him, " Maharaj, is this a place suitable for ' Nema ' ? Maharaj replied " What can I do ? I was helpless. As soon as I reached this spot, I was compelled to sit down for " Nema. " That was the God's wish. " And then, he enquired of us why we asked such a question. We then narrated to Maharaj how the scorpion entered upon his body and how we became nervous and added, if it had stung you, how painful it would have been ? Maharaj then smiled and said, " When I was in ' Nema ' was it my human body ? No, no. it was God's and how can the scorpion dare sting God " ?

At this stage, Shri Gurudev stopped the two sadhaks, looked at Dr. Padaki and addresssed the gathering :

Look here. There are persons here who complain that the bugs and mosquitoes bite them and that therefore they are not having "Nema" They do not even care to get up and sit down for "Nema." Absorb yourself in "Nema" and even the scorpion would not sting. What of mosquitoes ?

Dr. Padaki looked at me and suggested to me that this talk was meant for him. He felt very sorry. He became quite punctual in his "Nema" thereafter and was very much advanced on the Pathway to God.

Shri Gurudev then asked one of the sadhaks to sing a song. The man started to sing about Shri Krishna and Sudama. Sudama goes to Shri Krishna with a handful of parched rice as present. Shri Krishna receives him with all affection and dignity and gives him full honours. Shri Krishna then asks Sudama, "What have you brought for me to eat ? " Sudama hesitated to tell him that only a handful of parched rice was with him. Shri Krishna presses Sudama, who at last produces the parched rice. Shri Krishna jumps to receive it and eats with relish.

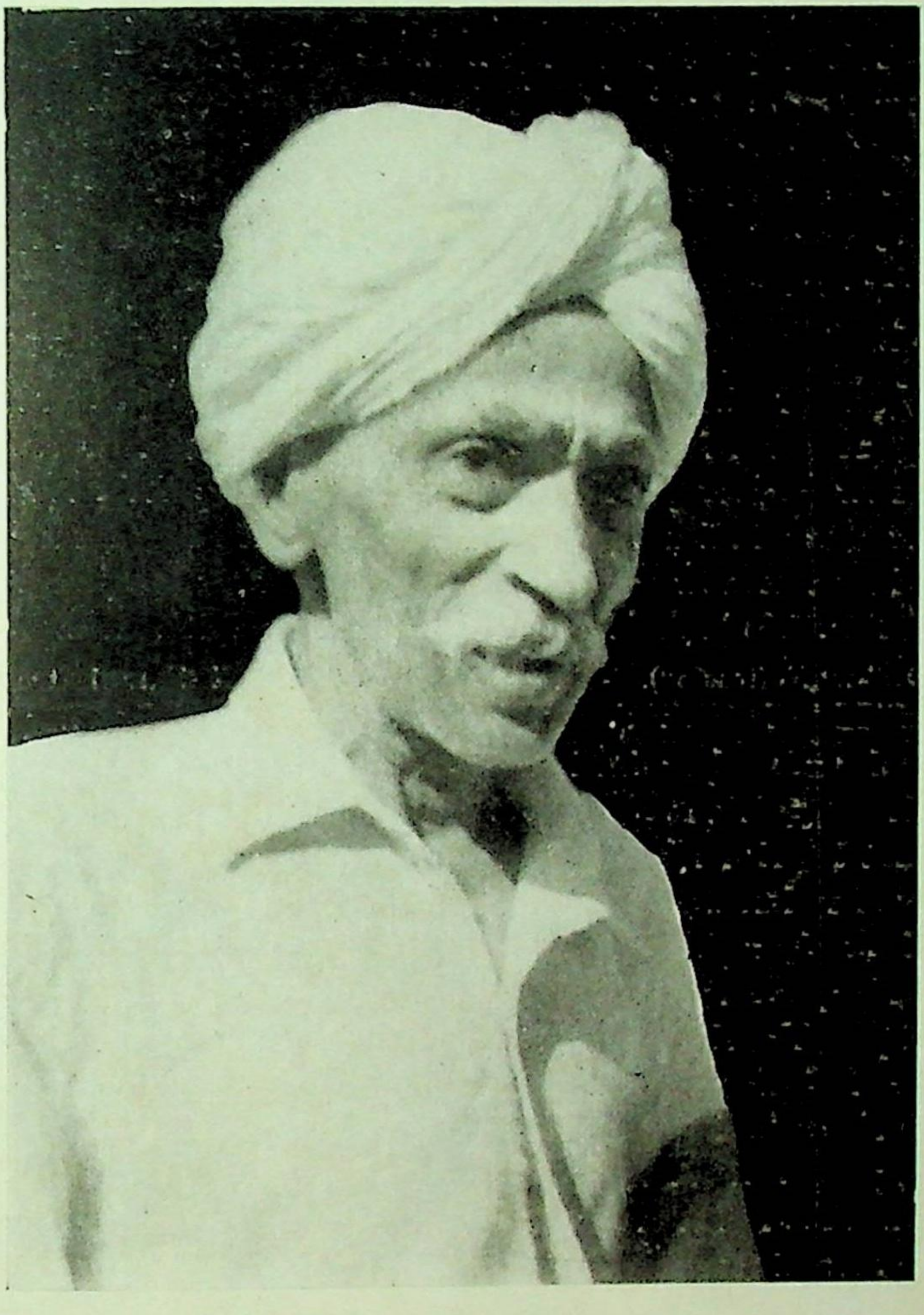
At this point, Shri Gurudev stopped the song, looked at Shri Aroskar and said to the sadhaks, If you want to stay here and grow in spiritual advancement, here you will get Sudama's parched rice only. "Nucchu" you will get here; you must eat it with relish and spend your time in "Nema." I give you what I can afford -- Sudama's parched rice, Nucchu. You come here for "Nema." and not for good and spicy food.

The sitting ended at about 5 p. m. when Shri Gurudev left the Dhyna-Mandir for his bath.

J. V. P. Belgaum

* * *

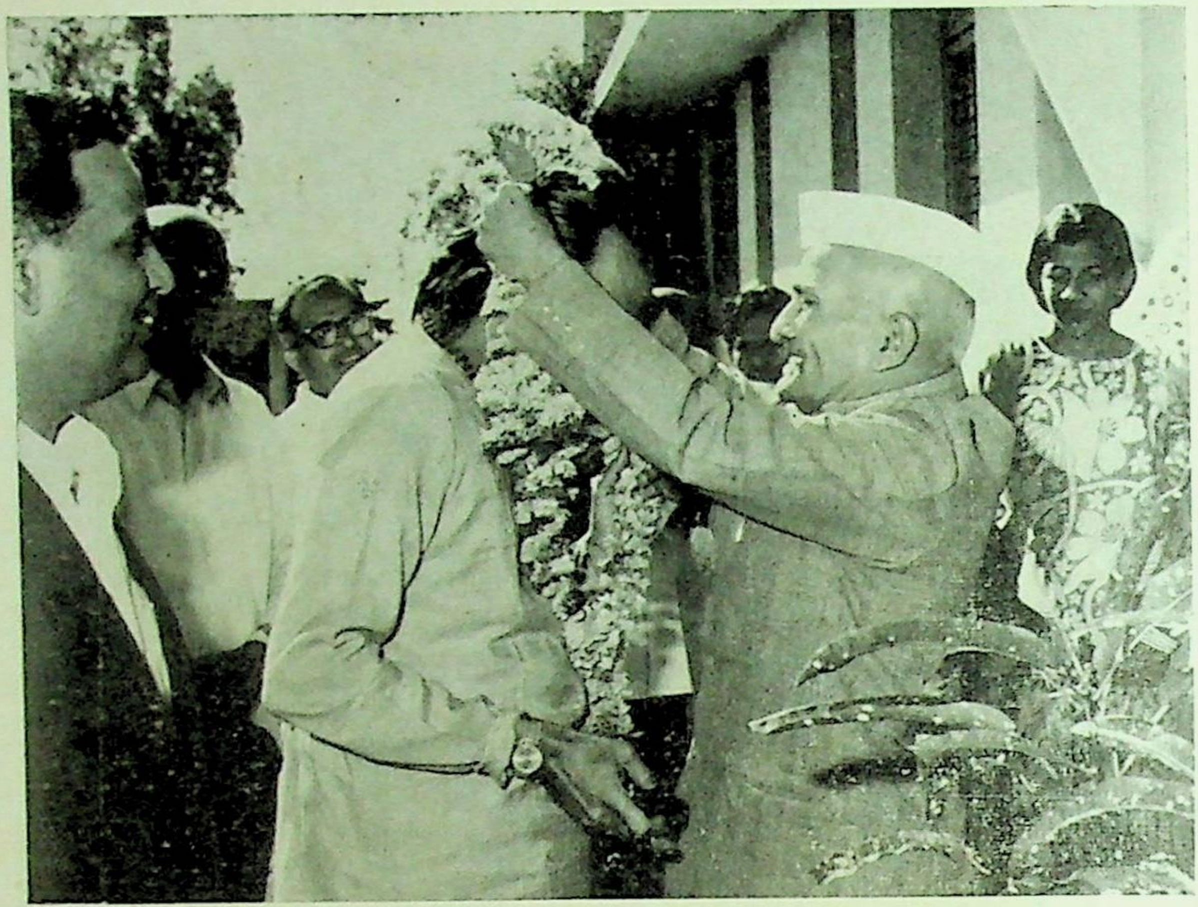
Sri Gurudev Dr. R. D. Ranade



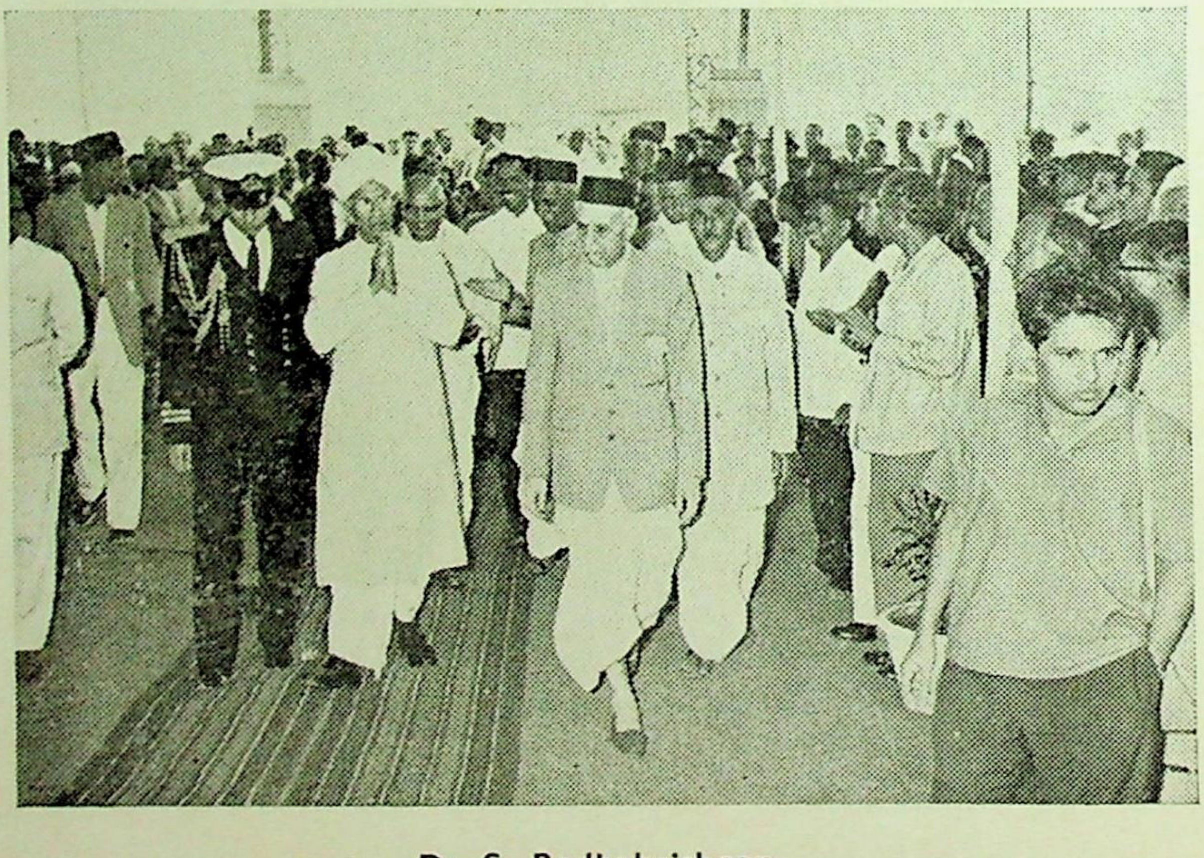
Born :
JAMKHANDI
3-7-1886

Samadhi:
NIMBAL
6-6-1957

H. H. Shri Chinmayanand Swamiji's
Visit to Gurudev Mandir (25-12-1974)



Shri G. D. Saraff, (trustee) Garlanding and **Shri G. S. Kulkarni**, (trustee) looking on



Dr. S. Radhakrishnan,
Visited Gurudev Mandir on 8-12-1965 for inauguration

Dr. Radhakrishnan & Dr. Ranade.

By
Sri. M. S. Deshpande, M. A.

Eminent Philosophers :

" The Great Ranade has passed away. Another link is cut. We have to wait for the call. He lived a life of great simplicity and piety and ennobled the lives of many who came into contact with him. My life is richer for having known him. "

Such is the regard and affection expressed by Dr. Radhakrishnan for his friend Dr. R. D. Ranade in his touching letter of condolence.

Dr. Radhakrishnan and Dr. Ranade were contemporary philosophers of great renown - the former (b. 1838) being junior to the latter (b. 1886) by a couple of years. They had a great identity of interest in the assimilation and dissemination of the fundamentals of both the Eastern and Western philosophic, cultural and spiritual thoughts. They were thoroughly well-grounded in both these thought-currents.

Dr. Radhakrishnan had a brilliant academic career. He took his M. A. in Vedanta from the Madras University. Soon after, he worked as a professor of philosophy in the Presidency College, Madras and Maharaja College, Mysore. He was then invited by Sir Ashutosh Mukerji - the Vice-Chancellor of the Calcutta University, and was appointed as a professor of philosophy in that University. While at Calcutta, he was invited to Oxford to deliver lectures on Hindu religion and culture. These lectures were highly appreciated and were later on, brought out under the title " Hindu View of Life. " Similarly his Gifferd Lectures, delivered in London in 1936 which were also greatly admired, were published under the title " Idealist View of Life." After his return from Oxford he became the Vice-chancellor of the Andhra University and later on of the Banares Hindu University and retired as its Vice-Chancellor.

Likewise, Dr. Ranade had also an exceptionally brilliant school and college career which culminated in his securing First Class First as well as the Chancellor's Gold Medal in M. A. with Philosophy. He then worked as a professor of philosophy in Poona and Sangli, after which he was invited by Sri Ganganath Jha – the Vice-Chancellor of Allahabad University to Allahabad. He readily accepted the offer and worked as the Head of the Department of Philosophy for well-nigh 20 years and retired as its Vice-Chancellor.

Fields of Activity :

At first both entered as seen above the field of Education as professor of philosophy. Their profound and extensive study of the subject, clear exposition, and magnetic personality naturally attracted intelligent students towards them. Moreover they loved their students very much and had become their " friends, philosophers and guides. " They had thus gained the love and respect of their pupils. They could hence create genuine interest and love for philosophy, culture, and religion among them. They also occassionally delivered public lectures in different institutions and enlightened the elite regarding the greatness and glory of our ancient cultural heritage. At the same time, they also wrote and published monumental works in English on different philosophical and cultural aspects of our ancient thought-currents with a comparative outlook. Since they were both apostles of Eternal Culture and thorough rationalists, they attempted, through their works, to build a bridge between the East and the West, to bring about a synthesis between the ancient religion and modern science as well as between spiritual and worldly life.

Unlike the Great **Acharyas** of old, they interpreted in English in a clear and constructive manner, the valuable thoughts enshrined in our **Prasthanatraya** – the three great sacred works of ours viz. The **Upanisads,** the **Brahma-Sutras** and the **Bhagavadgita**, so as to bring conviction even to the modern scientific minds.

Dr. Radhakrishnan could, however, undertake lecture-tours abroad as he was invited by the respective Universities and other Institutions. By his profound erudition and flaming oratory and lucid exposition, he could bring home to the audience, the glory of our ancient culture. He could thus carry the message of Bharat to all parts of the globe and enhance the prestige of our Culture in the eyes of the world-thinkers and gain recognition and renown for himself as well.

Being a great realised Saint, Dr. Ranade also would have done the same, even more effectively, like Swami Vivekananda, had he been blessed with requisite health and strength. But his continued indifferent health prevented him from going abroad in spite of such invitations. He was, hence, required to confine his activities to Bharat only. However, his monumental works — A Constructive Survey of Upanisadic Philosophy and Mysticism in Maharashtra, did bring him international recognition and renown.

After retirement as Vice-Chancellors, their fields of activity changed. Dr. Radhakrishnan entered politics while Dr. Ranade preferred spiritual life. Dr. Radhakrishnan was a friend of Pandit Nehru, who requested him to go to Moscow as India's ambassador which he readily agreed to do. There he could successfully interprete new India to the Soviet Union. His term as envoy was highlighted by his universal human approach. In 1952 he was elected as Vice-President of Bharat. He occupied this position for 10 years after which he was elevated to the exalted post of the President of Bharat. He carried out the responsibilities of these posts with dignified intelligence and statesmanship. However, his stay in the Rastrapati Bhavan was specially marked by simplicity and high thinking.

During these 15 years of his tenure, his activities became varied and valuable from our national point of view. He presided over the general conference of the UNESCO, of which he was already the Chairman, from 1952 to 1954. He addressed the U. N. General Assembly in 1963 in which he stressed the urgency of implimenting the conception of One World and World Community by every nation. He also paid good-will visits to almost all the countries of the world. Everywhere did he advocate passionately yet rationally the idea of universal fellowship of man. He also conveyed the spiritual message of Bharat to all the nations clearly and forcefully. His lectures were listened to with respectful attention. They produced a deep and abiding impression upon them. Thus this Cultural Ambassador of Bharata succeeded in creating interest, love and respect for our ancient wisdom among them His was a great mission, next in importance only to that of Swami Vivekananda.

In recognition of his valuable contribution to the cause of Education, his Birth-Day – Sepcember 5 – is being celebrated every year as Teacher's Day in Bharat.

Dr. Radhakrishnan retired as President in 1967. His parting Message at the close of his valedictory speech in the Lokasabha, happens to be an eye-opener to the rulers : He told them : " Our slogan should be not power at any price, but service at all cost. " He was always free, frank and fearless when national interest was at stake. Soon after the debacle brought about by treacherous **Bhai Chau En Lai**, he is reported to have candidly warned even Panditji in these terms : " Drop Krishna Menon or the nation will drop you. " However, he spent the last years of his life in his modest house – Girija – in Madras like a Sanyasin, unattached to everything in the outside world, excepting his world of books. He received the great Templeton Award, for ' awakening the religious consciousness of humanity. ' Silently did this **Bharata Ratna** – the Jewel of India, withdrew his lustre on the 17th of April 1975.

If Dr. Radhakrishnan became a great Philosopher – Statesman, Dr. Ranade became a great Philosopher – Saint. He spent his retired life mainly in spiritual pursuits. Spiritual life was the beginning of his philosophic career and it became its fitting culmination as well. Every year he used to reside in his bungalow at Allahabad for a few months and at his Ashram at Nimbal during the rest of the year. He was mostly absorbed in blissful meditation. His disciples occassionally gathered at these places to partake of the pleasure and benefit of his holy, blissful company. He used to bless and guide several fresh disciples during this period. Hence he was affectionately called Shri Gurudev by his disciples and friends. Shri Gurudev spent some of his spare time in the study of the songs of Hindi and Kannada Saints. He delivered lectures in different places explaining the spiritual message of these Saints. He was engaged in writing books about them with the help of his disciples. He also wrote his great book on the Bhagavadgita during this period. His Nectar Jubilee was celebrated on a grand scale by his disciples at Jamakhandi in 1956. A few months after this function Sri Gurudev attained Samadhi in his Ashram on the 6th June 1957.

Mutual Regards :

This Savant and the Saint had entertained very high regard towards each other, which found expression in their occassional remarks. Dr. Radhakrishnan once observed at Poona (1941): " Professor Ranade is touched with the Grace of God. " On another occassion (1954) he had referred to Dr. Ranade in these terms : " I have known Dr. Ranade for a number of years. It has been possible for him, much more than myself, to pursue his supreme object in a spirit of dedication. My activities have been scattered and I had to give much of my time and attention to other things than Philosophy and Religon. All the same Philosophy remains my first affection. With Ranade Philosophy is the pursuit of wisdom, not a mere intellectual exercise. It is for him meditation on the Spirit - a dedicated way of life. " On another occassion he said : " We merely talk philosophy while Professor Ranade lives it. "

In his message on the occassion of the release of Professor Ranade's last work " The Pathway to God in Kannada Literature " in 1960, he has said : I enjoyed Dr. Ranade's friendship and affection from the time I met him in 1925 at the first Indian Philosophic Congress in Calcutta. His simplicity, his sweet and affectionate nature impressed all who came into contact with him. . . . Philosophy for him, was not a profession but a consuming passion. He thought, not merely with intellect but with his whole life. "

Then again, while inaugurating the Gurudev Mandir at Belgaum in 1965, he has expressed his admiration for Dr. Ranade in these words : " Ranade was a man who by sheer exertion, by real practice, meditated long time, long hours and tried to catch the spirit of God and see God face to face. That is the great thing he has achieved. "

In the same way Gurudev Ranade also has expressed his sense of regard for Dr. Radhakrishnan on many an occassion. In his Presidential Address to the Indian Philosophic Congress held in Nagpur in 1937 he has prophetically remarked :

" It is only when all humanity comes to recognise the one Spiritual Principle which underlies all things, that we can bring about harmony between different creeds, nations and races. Sir Radhakrishnan is such an ambassador of Indian thought to Western Culture. "

Once he has eulogised Dr. Radhakrishnan as " one of the great international Philosophers and Personalities to-day. " Similarly in his book about the Bhagavadgita he has expressed his indebtedness to Dr. Radhakrishnan in these terms; " I am indebted to my friend and former colleague and now the Vice-President of the Indian Union, Dr. Radhakrishnan, for having brought to my notice this conception of **Brahma-samsparshasukha.** " (PP. 223-24)

We have seen already how his prophetic words have proved true. Such was the close, intimate and affectionate relation that existed between these two stalwart Philosophers of modern times.

Their Message to Humanity :

They were both exponents of the conception of One God and World Community. Both strongly advocated the supremacy of Spiritual Life based on the firm foundation of Moral Life, for establishing Eternal Peace on Earth. Just listen to what they have declared :

In his Address to the World Congress of Faiths in 1936 Dr. Radhakrishnan eloquently declared :

" When the incarnation of God is realised not only in a few individuals but in the whole of humanity, we will have a new creation, a new race of men and women, mankind transformed, redeemed and reborn, and a world created anew. This is the destiny of the world, the supreme spiritual ideal. It alone can rouse our deepest creative energies, rescue us from cold reason, inspire us with constructive passion and unite us mentally, morally and spiritually in a world fellowship."

Dr. Ranade has, similarly, expressed his conviction in his Pathway to God in Hindi Literature in these words :

" We have to build and thatch the City of God-devotion, give shade and protection to all those who may come to stay in it and live in it yourself along with your brother devotees. It is a " Theopolis " where God is the Supreme Ruler, and all humanity, bound together by the spiritual tie, becomes equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God. "

One God, One World and One Humanity - that should be our highest Ideal.

Thus these great Embodiments of Bharatiya Wisdom and Culture were also great Champions of World Unity.

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Karl Marx's Philosophy of Atheism

BY

Moti Lal Pandit

(To Traude Vetschera)

Introduction

Before giving an analysis of Marx's own philosophy · we may, first of all, give a brief analysis of those forces which were responsible in shaping the philosophy of Marx.

Marx, when he was the member of the **Doktor-Klub**, which was composed of Young Hegelians, received his instructions in atheism from Ruge, Bruno, Strauss and others. These Young Hegelians rejected the idea of Old Hegelians that the Prussian State was the final development and expression of the Spirit, and, therefore, the realization of objective freedom was contained in it. They wanted to bring harmony between the doctrines of Hegel and political liberalism. They found an irreconcilable conflict between religion and philosophy : hence they wanted that all divine laws should be abolished by transforming the Prussian State into a " State of Reason " (**Vernunftstaat**). The transformation of the Prussian State into a " State of Reason " could be achieved by destroying all the vestiges of the state and religion. Thus the Young Hegelians tried to interpret history as Reason : consequently history should take the place of religion.[1]

The young Marx, even before formulating the reasons for his atheism, had already, under the influence of Bruno Bauer, settled the question in his mind : that God did not exist. Bauer tried to interpret

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[1] Cf. P. Ehlen, Der Atheismus imdialektischen Materialismus, pp. 13-23.

Hegel's philosophy of religion and aesthetics to Marx in terms of atheism. bauer's main contention was that a God who absorbs man and nature is no God; and if he is God, he is a pseudo-God. The very notion of God was also to be rejected because of the fact that God, since he was all-powerful, reduced man to the level of slavery and thus deprived him of making history.[2]

The other person, who exerted a tremendous influence on Marx, was Feuerbach. Feuerbach appealed to Marx on the ground that he conceived man in a concrete way. According to Feuerbach, man is a bodily being, a being tied to the world. Man does not exist in isolation; he exists in dialogue with other men. The second theory of Feuerbach, which appealed to Marx, was the theory of religion. Religion, says Feuerbach, is nothing but the projection of man's dreams.[3]

Feuerbach thinks that man believes in the immortality of the soul because he is not capable of considering the dead as dead. The dead, who are supposed to be living, are in reality living as dead. Thus the very belief in immortality is misconceived and misunderstood. The reality of death is shown in man's agonies. which expresses that man, once he is dead, does not live a better life, but actually is dead.[4] The belief in another life is a projection of the **present life**. Man does not want to recognise the reality of death and, therefore, prolongs earthly life into an imaginary world of the hereafter.[5] This man does because he " does not want to relinquish what he has, is, and does, he wants to have, be, and do it forever. Eternity, then, is a subjectively necessary representation ".[6]

Since the idea of immortality is the projection of man's imagination[7] God, too, is the product of his imagination. The diversity in the belief of God among the peoples of the world is superficial, for every man, whether he is monotheist or a polytheist, believes in a God / god who is powerful, dreadful, great, and so on. This is due to the fact that men in different climes and conditions have reacted towards Nature differently. Man thinks of God as powerful and great because these impressions are produced in him by his encounter with Nature. The idea of God is nothing more nor less than the impression that Nature has on the human mind.[8]

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[2] Ibid., pp. 37-40

[3] Ibid., pp. 42-50

[4] H. van. Oyen, Philosophia, vol. i, pp. 250-253.

[5] Ludwig Feuerbach, Gedanken uber Tod and Unsterblichkeit, Samtliche Werke, vol. I p. 105

[6] Ibid. p. 113.

[7] Ibid., P. 117.

Feuerbach further tells us that religion is not only the projection of man's imagination, but the object of man's essence.[9] Religion is nothing but the consciousness of the infinite. Since religion is the consciousness of the infinite, therefore it is nothing but the consciousness of man's own unlimitedness. Man could not have the consciousness of infinity if his consciousness were limited. Therefore, " the consciousness of the infinite is nothing else but the consciousness of the infinity of consciousness".[10]

If man's consciousness is infinite, it follows, then, that man is self-sufficient. In other words, man himself is the highest being and, therefore, God. The idea of God is nothing but man's " manifested inward nature, the **expressed** self of a man."[11]

From this it does not follow that a religious man realizes the fact that the consciousness of God is the self consciousness of his own essence. Man first tries to exteriorize his consciousness as another being, and only later does he interiorize it. " His own nature is in the first instance contemplated by him as that of another being".[12] Religion, therefore, is the childlike condition of humanity.[13]

Thus, according to Feuerbach, God is nothing but the projection of one's own attributes. We cannot, therefore, say that there is a distinction between God " in Himself " and " God for me".[14] The distinction between God " in Himself " and God " for me " is possible only if God exists as an object outside of me. But this is not the case, since we cannot know God in Himself. Thus, writes Feuerbach, "In the nature and the consciousness of religion there is nothing else except what lies in the nature of man and his consciousness of himself and of the world ".[15] It is, therefore, futile to make a distinction between God, " in Himself" and " God for me ", since God does not appear to me other than what I conceive him to be.

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[8] Ibid., pp. 107–108.

[9] Feuerbach, Das Wesen des Christentums, Samtliche Werke, vol. vi, p. 2 English ed., Essence of Christianity, tr. Marian Evans.

[10] Ibid., p 2 (English ed.)

[11] Ibid., pp. 7–10·

[12] Ibid., p.13.

[13] Ibid., p.13.

From all this it is clear that Feuerbach wants to destroy religion. He desires to do this for the purpose of liberating man from his slavish mentality. He wants that man should realize his essential character. This he does by trying to show that theology is nothing but anthropology, the divine being but the projection of human attributes. Thus he writes with vehemence: " Man ... projects his being into objectivity, and then again makes himself an object to this projected image of himself converted into a subject; he thinks of himself as an object to himself, but as the object of an object, of another being than himself ".[16] " God is the being who acts in me, with me, through me, upon me, for me, is the principle of my salvation, of my good dispositions and actions, consequently my own good principle and nature ". [17]

Marx and Feuerbach

The philosophy of Feuerbach had a deep influence on the formation of Marx's own philosophy. Both Marx and Engels, like their master, had no notion of the transcendence of God. The tragedy with Marx is this, that, even before he had formulated his own system of philosophy, he had already become an atheist without any exploration into the cause of his atheism.

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[14] Ibid., p 16: " I cannot know whether God is something else in himself and for himself than he is for me; what he is to me, is to me all that he is. For me, there lies in these predicates under which he exists for me, what he is in himself, his very nature; he is for me what he can alone ever be for me. "

[15] Ibid., p. 22.

[16] Ibid , p. 30.

[17] Ibid., p. 31.

Although he agrees with Feuerbach basically, yet he differs from him in certain points. He has appreciation of Feuerbach on the ground that he replaced the idealism of Hegel with his own materialism. Marx criticises Feuerbach on account of his negligence towards dialectic method, which prevented him from taking into consideration the historical forces, namely, labour and socio-economic structures of society. Marx agrees with Feuerbach that religion is the product of man's subjective projection, but he fails to give reasons why man should feel the necessity of making such projections.[18]

Another of Marx's criticism against Feuerbach is that he failed to understand that the material world is not an object of contemplation, but of **praxis.** [19] Although Feuerbach conceived the essence of religion to be nothing other than the essence of man, he did not perceive the fact that man's essence itself is determined by the social structures. [20]

Although Feuerbach, contends Marx, abolished religion, yet he introduced religion again when he said that it is love which binds man to man. Feuerbach failed to see the fact that it is not love, but work, which binds man to man. The hypothesis that love is the basis of unity between man and man is an abstraction. The real source of unity among men is the product of social life. [21]

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[18] "Feuerbach starts out from the fact of religious self-estrangement, of a duplication of the world into a religious and a secular one. His work consists in resolving the religious world into its secular basis. But that the secular basis raises itself above itself and establishes for itself an independent realm in the clouds can be explained only through the cleavage and self-contradictions within this secular basis. The latter must therefore in itself be both understood in its contradiction and revolutinized in practice." Karl Marx, "Thesen uber Feuerbach", Die deutsche Ideologie, p. 504 English ed., The German Ideology, p. 107.

[19] "Feuerbach, not satisfied with abstract thought, wants contemplation, but he does not understand our sensuous nature as practical human-sensuous activity", Ibid, p.594 English ed., p.198

[20] "Feuerbach resolves the essence of religion into the essence of man. But the essence of man is no abstraction inherent in each separate individual. In its reality it is the ensemble of social religion". Ibid, pp.594 f; English ed, p.198.

[21] Ibid., p. 595; Englished., p.199.

Methodology of Marx

From the above it should be clear that Marx wants to interpret the materialistic philosophy of Feuerbach with the aid of dialectic method, as developed by Hegel. Marx accepted the idea of Hegel that man is " history ", but criticised it on the ground that Hegel reduced it to the Idea. Marx sees history as a real movement which is identical with the changes caused by the means of production.

Man according to Marx, is the absolute and exclusive subject of history. In this there is no doubt. To say that man and nature are the creations of God has no meaning for Marx, If we postulate God as the creator of man and nature, then man must think of a situation in which neither man nor nature existed. But to ask such a question is to ask nothing.[22] History, therefore, is nothing but the self-creation of man. A person who realises this fact has no need to ask the question : Whether there is a God ?

Man, being in this situation, realises himself only by turning to nature. Nature is both an instrument and an object for man. This is accomplished by human labour. It is through human labour that nature is transformed into the " inorganic body " of man.[23] Although man depends on nature for his existence, yet this very need is necessary for man's self-realisation. Therefore, " Work is a process between man and nature, a process in which man initiates, regulates, and controls his metabolism with nature."[24] Therefore, man realises his essential nature in and by work. In other words, man is a labourer. It is work which makes man man. Work, which is essentially productive, presupposes a division of labour. Work achieves its authenticity only when it is directed towards a social project. Whatever the product the labourer might produce, it is always a product for society Men work for one another only through labour. Labour, therefore, is not only a means through which man realises himself, but it is force which makes him a fellow-man.[25]

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[22] Marx, Zur Kritik der Nationalokonomie, Okonomisch-philosophische Manuskripte, published in Marx-Engelse, Kleine okonomische Schriften, p. 139.

[23] Ibid., p.103.

[24] Das Kapital, Kritik der politischen Okonomie, p.140. English ed., A Contribution to the Critique of Political Economy, tr. by N. I. Stone.

[25] " Precisely in the work he does to modify the objective world, man reveals himself as a being that is as a species. This making of products is his active way of being a species ", Zur Kritik der Nationalokonomie, p.105.

Since work enables man to co-exist with other men, it also becomes a source of solidarity for man in history. Man is a being who realises himself through a continued movement, and this movement of self-realisation of man is expressed in his work. It is work, as a mode of production, which binds man to history. It is not "political and religious nonsense" which creates a bond of kinship between man and man, but work.[26]

Structure of Society

Man, says Marx, is the proper subject of history. "Men make their own history, but they do not make it just as they please; they do not make it under circumstances directly encountered as given and transmitted from the past."[27]

Man makes history at the level of means of production and the corresponding relations of production. These means and relations are the basis of a society. It is not consciousness which explains the social factors of man. It is the social character of man which explains his consciousness.[28]

It is the mode of production which explains a particular level of history. The relations of production depend entirely on the means of production.[29] The relationship between men in a society depends on the tools and means of production which the society utilises. These relations of production are spoken of as property relations.

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[26] "Thus it is quite obivious from the start that there exists a materialistic connection of men with one another which is determined by their needs and their mode of production, and which is as old as men themselves. This connection is ever taking on new forms and thus presents a 'history' independently of the existence of any political or religious nonsense which would hold men together on its own." Marx, Die deutsche Ideologic, pp. 26; English ed., p. 19.

[27] **Der achtzehnte Brumaire des Louis Bonaparte**, in Marx-Engels. **Ausgewahlte Screften** in Zwei Banden, vol. i, p.226; English ed., **Selected Works**, vol. i, p.247.

[28] Angels, **Herren Eugen Durings Umwalzung** der **Wissenschaft**, p. 30; English ed., **Anti-During**, p.41.

[29] Marx, **A Contribution to the Critique of Political Economy**, p.10

Property relations, which depend on the level of means of production, determine the social relations in a society. This determination of relations in society corresponds with a particular phase of history. This can be seen by making a proper study of a modern society with that of a feudal society. From this we see that a particular phase of history is comprised of particular classes. A class is that group of people " which, in virtue of its position in the process of production, has common economic, social, and political interests which are opposed to the social, economic, and political interests of other groups. " [30]

Social Consciousness :

Man's social consciousness, according to Marx, is determined by the economic foundations of society. Here Marx is concerned with philosophy and religon. " The ideas of the ruling class are in every epoch the ruling ideas : i. e. the class, which is the ruling **material** force of society, is at the same time its ruling intellectual force. "[31] These ideas are the spiritual expressions of the material conditions. These ideas, which result from a particular material situation, give the power to the ruling class; therefore, they are the ideas of a ruling class. These ideas of the ruling class are abstracted, and thus give them a universal form. In other words, every dominant class tries to propose its interests to be the interests of all. Subsequently, these ideas are interpreted mystically. Finally, the mystic orientation of self-consciousness is given up. Thus an attempt is made in which it is shown that philosophers are the real makers of history. In this way history is buried under a heap of verbiage. [32]

To conceieve history on such a pattern is simply a dream. In fact history is nothing but. the history of means of production. Philosophy itself is nothing but the impulse of the means of production.

Religion, too, is the expression of the interests of a particular class. " All religion is nothing but the fantastic reflection in men's mind of those external forces which control their daily life, a reflection in which terrestrial forces assume the forms of supernatural forces."[33] At the dawn of history man's reflection was concerned with the powers of nature which, later on. was diversified, in the form of personification, among the peoples of the world. Within the passage of time, this reflection operated along with the social forces. Thus social attributes were transferred into the forces of nature, which finally were identified with a single God. The continuation of religion is possible so long as man remains under the control of a society which is dominated by such ideas. Religion, therefore, has no independence of its own, but depends on the mode of production. Religion, too, changes with the changes of means of production. Thus man's material life is not dominated or determined by consciousness, but rather the consciousness of man is determined by the material conditions.[34]

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[30] W. Banning, **Karl Marx. Leven, leer en betekenis**, p.109.

[31] Marx, **Die deutsche Ideologie**, p.44; English ed., p.39.

[32] Ibid., pp. 46-47; English ed., pp 40 f.

Theory of Alienation :

The idea of **alienation** was borrowed by Marx from Hegel. But he gave it a different content and interpretation. According to Marx, man authenticates his being only as a worker. An authentic labourer is one who realizes his subjectivity in the produce of his labour. This is so because the labourer expresses himself through his labour. In other words, the labourer, while working on a particular object,puts himself into it. Thus man attains his authenticity only in so far as he is capable of humanising nature, because, in humanising nature, his dormant potentialities spring forth. Man, through his work, also realises himself as a fellowman. Thus work is not a means for satisfying needs; it is itself the realization of a need, because man wants to realize himself as man.

In a society in which the means of production are owned privately the labourer is not capable of realizing himself authentical-

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33 Engels, **Anti-During**, p.435.

34 " Morality, religion, metaphysics, all the rest of ideology and corresponding forms of consciousness, thus no longer retain the semblance of independence They have no history, no development; but men dveloping the material production and their material intercourse, alter, along with this real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life." Marx, Die deutsche Ideologie, p.23 English ed., pp.14f.

in his labour. He is compelled to sell his labour. Once the labourer sells his labour, he loses the fruit of his labour. It is in the product in which the labourer expresses himself; in it he embodies his subjectivity. Now this product belongs to someone else, and the labourer confronts his product as an alien being.[35] Thus his self-realization becomes " de-realization. " In this way labour is taken away from the labourer's essence. He reaches a stage in which he feels that in not working he is his real self, whereas in work he is outside of himself.[36]

Such a situation not only alienates the labourer from himself, but also from society. Authentic work is done in common with other men. The unfolding of his existence is possible only if there is a true spirit of fellowship among the workers.[37]

In the capitalistic society this intersubjective sense is taken away from the labourer, since his labour is bought. Since the labourer is estranged from his product, he is estranged from himself. This sense of alienation mars his sense of fellowship.[38] This alienation ultimately finds its proper expression in class struggle. This struggle is inevitable. Marx does not want a humanism which is based on the idea of love; his humanism is based on the idea of labour.

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35 " The object produced by labourer, its product, faces labour **as a strange being**, as a power that is independent of the producer. The product of labour is labour as embodied in an object, as made into a thing, it is the objectifica tion of labour. The realization of labour is its **objectification**. The realization of labour appears in the national economic situation as a " de-realization " of the labourer, the objectification as the **loss** and slavery of the object, the appropriation as **estrangement**, as **alienation** ". Marx, Zur Kritik der Nationalokonomie, p. 104.

36 Idid., p.101

37 " When man is placed in opposition to himself, the **other** also is in opposition to him. What is valid for the relationship of man to his work and to himself, applies also to the relationship of man to another men as well as to the work and the object of work of other men ". Ibid., p.106.

38 " The **estrangement of man from man** is an immediate consequence of the fact that man is estranged from the product of his work, from the activity that is his life, from his specific essence. " Ibid., p. 106.

Love, according to Marx, is nothing but pure sentimentalism. The hatred and war, which is logical and product of a capitalist society, is bound to take place.

Religion, too, is a form of alienation. Marx's critique of religion is based on the critique of society. Religion, thinks Marx, is a mystification of reality. Man dreams about the dreamy world because his life on earth seems to be inappropriate, Being not at home on earth in his social life, man is in need of the religious consolations. Religion is nothing but " the existence of distress "[39] Religion is contentless, since it is not independent in any sense. Religion is an epiphenomenon of social life.[40]

Religion is the creation of man. He creates religion as an expression of his own being. Man is not something which is abstract ; he is real, and his reality finds its proper dimension in society and state. It is here that man's real sufferings can be seen, It is amidst this suffering that man gives birth to religion. He does so because he finds the pain of earthly life unbearable. Religion, then, becomes opium. Religion is " the general theory of the world, its encyclopedic summary, its logic in a popular form, its 'point of honour', its animation and moral sanction, its pompous complement, and its general source of consolation and justification".[41] Thus religion becomes a source of mystification, since it divorces man from his earthly life by emphasising that man's true self-realisation lies in the other world. Thus authentic reality is being reduced to an illusion. In this way, religion alienates man from himself. This alienation is nothing but the socio-economic alienation.

Man, being unhappy in this life, imagines that he will attain perfect happiness after death, i. e., in heaven. In this life man's rights are trampled and, therefore, he thinks that in heaven he will obtain real justice. Religion has been a source of mysticism which has alienated man from his own life. To destroy this imaginary dream, it is necessary that the situation must be eliminated.[42] Thus the elimination of religion will succeed in so far as man is freed from this situation in which slavery is his lot. Man's real self-hood is possible only if religion is completely uprooted.

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[39] Marx, "Zur Judenfrage", **Bucherei des Marxismus-Leninismus**, vol.41, p.34.

[40] Ibid., p.,35.

[41] Marx, " Zur Kritik der Hegelschen Rechtphilosophie ", **Bucherei des Marxismus-Leninismus**, vol. 41, p. 11.

Critical Consideration

Marx is correct in so far as he conceives man as a being-in-the-world. Man cannot be isolated as a subject from the world, because man is tied to the world. Man attains self-authenticity only in the world on the basis of matter. Man is not something static, but has a history. Man's self-realisation becomes possible through his activity in relation to the world. Marx's emphasis on the idea of labour as a means of self-expression is right. For it is through labour that man achieves highest satisfaction and cooperation, Marx is also right when he says that what is found at economic level effects man's social and political life.

The greatest fault we find in Marx is his absolutism, dogmatism, and scientism. Man, according to Marx, is nothing but a being-in-the-world. But this is not the whole truth. Man is not simply a social or economical being. It is also incorrect to say that labour exclusively builds society, Marx was wrong when he conceived man in terms of historicity. His contention that the driving force in history is necessity and that change in history is effected by the mode of production was a one-sided vision.

Marx completely disregards man as a subject. When Marx, for example, says that the source of man's activity is his subjectivity, he is correct. But Engels in the same breath says that human activity is an evolution from an ape. [43] Here is the contradiction in the Marxist philosophy. If labour presupposes a subject, then it is difficult to understand how this subject emerges from evolution through cosmic labour.[44] When Marx tries to explain the origin of man, he has already forgotten of man as a subject. Disregard for the subjectivity of man is clearly envisaged in the Marxian thesis : that consciousness of man is determined by the mode of production. Human thinking, according to Marx, is not independent, but depends on the situation in which the means of production exist. In other words, human thinking has no independent source or originality. In this manner Marx completely eliminates a thinking subject from his philosophy. If we accept this ascertion of Marx, we would have to conceed, then, that consciousness presupposes means of production. But what about the subject ? Can we presuppose means of production without a subject ? For how is it possible to determine the means of production without the initiatives of a subject? It is, therefore, completely wrong to say that means of production determines the human consciousness. Rather we must say that it is consciousness which determines the means of production, for without the subject there can be no activity. Since Marx conceives man as a " human matter ", man cannot be explained fully in terms of Marxist philosophy.

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[42] " The abolition of religion as the people's illusory happiness is a condition of their real happiness. The requirement to eliminate their illusions about their conditions is the **requirement to eliminate a condition which needs illusions**, Accordingly the critique of religion is **fundamentally** the **critique** of the valley tears, of which religion is the **holy illusion.**" Ibid.,p. 12.

[43] Engels, "Anteil der Arbeit an der Menschwerdung des Affen ", **Ausgewahlte Schriten**, vol. 11, pp. 70-82; " The Part Played by Labour in the Transition from Ape to Man **Selected Works**, vol. 2, pp. 80-92.

Marx also eliminates ethical aspect of man. According to Marx, the juridical order is totally determined by the means of production and corresponding production relations. Moral thinking, therefore, too is determined by the **actual** Production relations. In such a situation the personal attitudes of a subject do not count. They become meaningless. Now the question arises : if the moral thinking of a subject is meaningless, then how are we going to judge as to whether the existing relations and attitudes are not what they " ought to be " ? If man's subjective attitudes do not count, then on what ground, we may ask, does Marx castigate the capitalists ?[44] Such an accusation will have no meaning if it is not conceived in relation to the subject's attitude. If the capitalist system is a **necessary development** due to the means of production, then Marx has no right to speak about capitalists as greedy.

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[44] "The only wheels which the national-economist puts into motion are greed and the wars of the greedy, competition " Marx, Zur Kritik der Nationalokonomie, p.97.

Sometimes Marx accepts the fact that it is not purely economical reasons which determine the social structure.[45] If there are diverse currents in a society, then his unilateral thesis becomes an empty jargon. It is pure trash, therefore, to say that the basis of a society is purely economical. The forces of history are not mainly determined by the economical situation. We have to take the subject in view also If Marx wants to bring a better future for the proletarian, then he will have to take into consideration the individual attitudes : otherwise the proletariat has no " proposed future ", since they do not count as individuals, but are **forced** to do, as proletarians, what they have to do by the historical necessity.

Marx does not want to improve the conditions of the proleteriat. He believes in progressive pauperism. In other words, he is of the opinion that the poor should sink more and more into the depths of misery. Once the proletarian class has reached to the brink of misery, only then can Revolution take place. All initiatives which try to better the situation of the poor are evil, since they retard the progress of Revolution. What actually Marx wants is this : that the subject's attitudes and inspirations must tightly fit into his theory of communistic future. From this it follows that a subject can have an attitude which does not fit into Marxian theory. Thus Marx shows contradictions in his own philosophy.

The subject does not count very much in that situation which will take place after the Revolution. After revolution there will be a reign of recognition of man by man. Now this transformation will take place not because the subject desires it, but because of historical necessity. But if the subject counts, is it not possible that the community of workers can turn into a hell? Labour by itself can never bring about universal brotherhood and peace.

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[45] " Political, Juridical, philosophical, religious, literary, artistic, etc. development is based on economic development. But all these react upon one another and also upon the economic base. It is not that the economic position is the cause and alone active, while everything else only has a passive effect. There is rather interaction". Engels to H Starkenburg, Marx-Engels, Selected Correspondence, p. 517.

With regard to the question of God, Marx, without any convincing arguments, has settled the matter: that God does not exist. It becomes simple for Marx to reduce religion to the economic level. If God depends on the economic situation of man, then God has nothing of his own. How is Marx going to explain that religion is the source of alienation if God did not exist ? He may not accept God, but it will be difficult for him to maintain the theory of alienation as the explanation of religion.

In Marxism it has never been asked whether God exists. Marx is on the side of Prometheus. Marx wants to take the " first place among the saints and the martyrs in the calender of philosophy ".[46]

Marx wants to elevate man to the status of God He wants to discard such a God who is competing with man. Marx is right in so far as he wants to free man from his misery; but he is wrong in his conception of God. God is not like Zeus who enslaved or chained Prometheus. He is a transcendent God, who has no need of earth, nor does he rule the earth as men want it to be ruled.[47] Marx rejects God in the form of Zeus, and in this he is right; but unfortunately he is not aware of a transcendent God. Marx should have realised that man's conquest is not challenge to God. In authentic religious terms man's conquest of the world may be said to be a divine project. Man's affirmation in God does not alienate man from himself, nor does it lead him to inauthentic level of existence; it orientates him towards that ultimate point of reference which brings integration within him.

Marx did not become an atheist because of his anti-capitalistic attitude; he had already become an atheist even before he developed his philosophy of anthropology.[48] Marxists are completely mistaken when they think that religious consolations are a substitute for the earthly consolations. The values which religion teaches are completely absent from a world in which Marx believed. A Marxist would have to concede that man can never get the final consolation purely from earthly values. In other words, man never fully realizes nimself if he is offered nothing but the earth and its social life.

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[46] Cf. J Y. Calvez, La pensee de Karl Marx, pp·56, 58.

[47] Cf. Dondeyne. Faith and the World, ch. iv.

[48] Cf. Calvez, op cit , pp. 57 f.

If Marx tried to free man from the inhuman conditions in which he had been enslaved, he tried to accomplish it through Revolution, Marx was never to encourage that the proletariat should be helped, that their economical and social levels be raised. He was of the opinion that the proletariat should sink into misery. To do this, is an another form of inhumanity and chaos. Wherever there is oppression, Marxists will endeavour to intensify this oppression in order to bring more oppression.

We have to take into consideration that economic, social and political activity can be humane as well as demonic. It can be a source of oppression as well as a source of freedom. Man's real authenticity, i. e. his subjectivity, is authentic only in so far as his subjectivity remains unharmed, True political, social and economic activity is valid only if there is intersubjective relationship in existence. Authentic relationship is possible only if the individual makes a free decision in which he opens up himself to the other. All the decisions ultimately are to be taken by an individual.[49]

Religion is not a system of political, economic and social theories.[50] ButMarxists always try to show opposition between religion and Marxism. The Marxists demand atheism from their followers for the sake of social, economic and political activity. Religion can learn something from the atheists, i.e. in their rejection of pseudo-gods. Religious thinking will bear meaning only in so far as it gives expression concretely to its values For example, to love one's neighbour becomes an empty jargon if love is not directed towards a concrete being. Thus it becomes an obligation for every believing individual to reform all those structures in which the rust of inhumanity has crept in.[51] If we withdraw from our obligations,our hands become dirty with the filth which exists around us.[52]

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[49] " We will not find before us values or orders which will make our conduct legitimate. Thus, we do not have, either before us or behind us, justifications or excuses. ". Sartre, **L'existentialisme est un humanisme**, p 37.

[50] " The only thing faith demands is that whatever economic policy a country may choose, it must respect man and recognise the inalienable rights and values of the human person. ". Dondeyne, **op. cit** , p.219.

[51] " Love is the will to promote. The I who loves wants above all the existence of the you, and this I wants, in addition, the autonomous self-development of the you, "M. Nedoncelle, **Vers une philosophie de l'amour**, p 11.

[52] " By the very fact that I continue to exist in this world,I give up the right to claim that I **absolutely** do not want murder.For murder is already in this world, for I live from this murder-of-fellow-man committed in an indefinite way by a social organisation with which I remain solidary in various ways. I do not even need to lift a finger to be an accomplice, but it is enough that I abstain" from stopping it. Jeanson, " Les caracteres existialistes de la conduite humaine selon Jean Paul Sartre", **Morale chretienne et requetes contemporaines**, p.182.

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Tilakwadi (E)
Belgaum,
Dated 6th June 1975

J. V. PARULEKAR
Trustee and Secretary,
Board of Trustees.

Obituary

India has lost a great philosopher and educationist in the demise of Bharat Ratna Dr. Sarvapalli Radhakrishnan.

He started his career as an humble teacher, and by virtue of his merit rose to the high status of the President of India. He was a philosopher of the first rank and, though drawn into politics, remained a philosopher throughout his life. His books on Indian Philosophy and his comparative study of Eastern and Western philosophy will always be appreciated by the world of scholars.

When he was in Russia as the ambassador of India, he had the courage to express his difference of opinion with Stalin. In 1965 when India had to fight with Pakistan, he broadcast an envigorating speech that the earth can be enjoyed by heroes only (वीरभोग्या वसुंधरा),

The Gurudev Mandir at Belgaum was inaugurated by him on 8-12-1965. He had great respect for Gurudev Ranade; hence he remarked, ' We all speak philosophy; Dr. Ranade lives philosophy. '

Dr. Radhakrishnan lived a successful life of 86 years and quietly has he passed away on 17th April 1975.

May his soul rest in peace.

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Book Reviews

Ten Principal Upanishads : by N. A. Nikam, Published by Somaiah Publications Pvt. Ltd. Bombay – New Delhi Pages xxi – 179, Price – Rs. 30-00

The late Professor N. A. Nikam, of revered memory, has some works of outstanding merit to his credit. But the volume under review undoubtedly crowns them all. He was an erudite scholar and profound thinker of international fame and was thoroughly well-grounded both in Eastern and Western Philosophy. His study of the **Upanishads** is at once independent, profound and comprehensive. He has brought to bear upon this study his plenitude of scholarship as well as the profundity of his original thought. He has no doubt taken the help of the old commentaries to understand the text but has not allowed his independent judgement to be deflected by any one of them. He has, thus, unerringly grasped the fundamental core of each of the **Upanishads** and with his unique dialectical and analytical skill has successfully tried to arrive at fresh and original discoveries in his interpretations.

In the fine appreciative Foreword, Professor S. S Raghavachar has explained the method of his study, has given a masterly summary of the discussion almost in the very words of the author and has pointed out the original discoveries made by Professor Nikam by his bold adventurous exploration in the realm of **Upanishadic** thought.

The Philosophy of the **Upanishads** is not merely a philosophy of speculation but is really a philosophy of spiritual experience. "It arises," says the author, "as a question and lives as a dialogue," consisting of "giving and taking experience." (P. I). The inquiry arises out of the experience of the pupil and the answer is based on the experience of the teacher. The pupil lives of austerity (**tapas**), chastity (**brahmacharya**) and faith (**Śraddha**) with the teacher before he tries to inquire. The teacher also realises the Truth in his life and qualifies himself to guide and instruct his pupils through his answers Thus these dialogues ultimately culminate in enabling the pupils to gain the spiritual experience and attain Reality.

While wrestling with the implications of the 'isolated' fundamental ideas of the **Upanishads** by his skilful 'dialectic' as well as with their various elements, by his clear analysis Prof. Nikam has expounded the Metaphysics, Ethics and Mysticism of the **Upanishads** in his own unique way.

"The **Upanishads** are", says the author, "not only a metaphysic of Being but are a metaphysic of Happiness (**sukham**) and Delight (**ānanda**)" (P. 123). The ultimate subject matter of the **Upanishads** is **Brahman** or **Atman**. They all recognise One Ultimate Reality which they call **Brahman, Atman, Isa, Sat** and That. It is One without a Second (**ekamadvitiyam**). It is eternal (nitya) and imperishable (akṣara). It was, It is and It will be. Never was it not, never is it not and never will it be not. Not only this. It is ever aware that It is eternal and imperishable. "This awareness is a joy. Therefore, there is no **sat** (reality) which is not **chit** (awareness) and no **sat** which is **chit** which is not **ānanda** (delight)" (124). Thus the Reality is **Sat – Chit – Ananda.**

This Reality is Infinite (**purna**). It is greater than the greatest and smaller than the smallest. It was alone. It desired to have a 'second' to share and augment its delight. Hence It gave rise to another Infinite by remaining Itself Infinite (**purnat purnam udachyate**). This is the Cosmos, the Universe, the Creation, consisting of Matter and life. "It is the Law in creation, that Form disintegrates to find itself again in Form. Creation is continuity of Form in Form" (P. 64). "Creation is thus the 're-birth' in the Form of Man, of the 're-birth' of Universal Form that is **purusa,** which is the 're-birth' of the Formless awareness that was." (P. 63) Hence, "Man is as the Universe is; the Universe is as Man is. So Man is the Measure of all Things." (P. 60)

" The ethics of the **Upanisads** is a condition of its metaphysics. **Brahmacharya** is a condition of inquiry into **Brahman:** the condition is unconditional." (P.31). Prof. Nikam has pointed out three Categorical Imperatives: i) Control yourself (**damyata**), ii) Give (**datta**) and iii) Be compassionate (**dayadhvam**). He has mentioned the two indefinables–**Satya** (Truth) and **Dharma** (Good.) "They are the universals of human culture. They denote the enduring relevance of Indian Culture." (P. 21) He has also referred to the Two Sources of Morality and Religion viz Ritual and Renunciation. Ritual is Sacrifice performed with the desire of attaining heavenly happiness. "Sacrifice is the good which is mutual giving. Sacrifice is a power by which man is led up to heaven and by which the gods are brought down to the earth." (P. 153). But this happiness is transitory. The way to everlasting good is through Renunciation – the sacrifice even of the desire for heaven This renunciation has a double characteristic. It is a 'necessary and sufficient' condition of knowing **Brahman** "as well as a direct and immediate consequence of knowing **Brahman**." (P. 154). Along with these virtues the author has pointed out the Four Commandments of good life :

i) Pay the debts to father, mother, teacher and superiors. Obligations are prior to Rights.
ii) Don't neglect study, truth, and virtues. Negligence is vice. The way to human perfection is to guard ourselves against negligence.
iii) Be charitable. Give unasked. Giving is the Law for man. The act of giving is an act of sharing which creates equals.
iv) Behave yourself after the model of the wise. Be yourself. This is the ultimate liberty.

These Commandments are addressed to pupils who go out into the world to transmit the tradition of Good life.

To experience the "realised identity" between the **Atman** and **Brahman** and enjoy the Delight of Being is the Supreme Ideal of

Upanishadic Mysticism. The **Atman** is Light of lights (**jyotisām jyotih**) – the Pure Inner Light (**aṅtah Śarire jyotirmayah**) (P. 148) and the Primeval Sound **Om**. The seeker of Reality, with the ethical background of **Satya** (Truthfulness) **Tapas** (Austerity), **Brahmacharya** (Chastity) and **Samyak – jnana** (Proper wisdom attained from his teacher) should, according to the **Upanishadis**, first see the Light of the **Atman** (**ātmā drastavyah**) and listen to the Sound of the **Atman (srotavyah**). Then he should reflect and meditate upon **Atman (mantavyah – nididhyāsitavyah**), merge in the **Atman**, be the **Atman** and enjoy the Delight of the **Atman**.

Here we beg to slightly differ from the learned author, when he states that "Seeing" is "Being." "To see God is to be God" (121). Seeing, as we have seen, is not Being. It is followed by Being. Mystics have asserted that the **Atman** has the capacity of seeing Himself. He possesses a special faculty called 'Intuition' – figuratively designated as the Inner Eye' with which the **Atman** sees and hears His Light, Form and Sound. The mystic, according to the **Gita**, 'sees his own Self with the Self and rejoices in the Self'. (Gita 6–20). The author himself has else–where stated that the mystic sees "Beauty of the Divine Form in his vision." (P. 30). Thus it will be seen that it is only after the vision of the **Atman** that the seeker becomes **Atman** and enjoys the Delight of the **Atman**.

"The **Upanishads** are **Yoga**. **Yoga** is mastery of the great art of living." (127) "To withdraw inward into the tranquility of our Being and to issue forth in thought and action from there is **Yoga**." (112) "This activity does not negate "World and life;" instead, it affirms "World and life." If creation as the Lord's desire for "off–spring" is an activity of the Lord which affirms "World and life," then, man affirms "World and Life" only if he seeks the Lord in the world that the Lord desired and created." (141) "This is the integral **Yoga** of the **Upanishads**, the **Yoga** of life and of thought and of action." (128)

Finally, the author gives the quint–essence of the message of the **Upanishads** in these inspiring words:

"Without **tapas** there is, in the **Upanishads**, neither Creation nor knowledge about man of his Being, nor the **Yoga** of Self–realisation, nor **Moksa** or liberation from bondage. Therefore through the symbol **tapas** which is **yajna** "greater than" **Yajna** all the **Upanishads** together offer as it were a **Key** to the unfathomed Mystery and creative power of Being."

The author's style has got a peculiar charm of its own. It is lucid, pithy and forceful. "The book provides a rich education in the riches of the best in Indian philosophy and religion." We heartily commend this valuable volume to those that are interested in the serious study of the **Upanishads** in an independent manner.

— **M. S. Deshpande**

★ ★ ★

Vishuddha Vedantasara : by Shri Sacchidanandendra Sarasvati (in Sanskrit) pub. Adhyatma-prakasha Karyalaya, Holenarsipur.

The author claims that the treatment of the subject matter is according to Shankar's tradition. With this view point if the treatment of the subject is looked into it must be said to the credit of the author that he has clarified important topics very well which would be otherwise confusive to the students. His treatment is simple and clear and the method adopted is new though it has traditional way of posing a question through a pupil and answering by the teacher. In this way even licklish questions are answered in order to remove all doubts. This presentation is the best and also is traditional.

Students will find it very easy to understand the different principles of Shankar which form his distinct philosophy. Later it was tinged with MAYAWADA and this has been well explained by the Author.

—**Prof. H. R. Navare**

★ ★ ★

The Three Fountainheads of Indian Philosophy : by Dr. N. V. Joshi. Somaiya Publications, PVT. LTD., Bombay Pages 148; Price Rs. 25 = 00.

The suit between ontology and epistemology has not ended; nor will it ever end. Partisans of both the stands come forward to dub the adversary's view as subordinate; and philosophising becomes a see-saw exercise, between the divergent doctrines. Why break the world in twain with a hatchet and then try to join the pieces by subordinating the one to the other? There do not exist two worlds, one ontological and one epistemological. There is only one entity, namely, Brahman. And the most significant ontological statement that can be made is that Brahman exists. Such a view, however, will not permit pluralism which the principle of individuation necessarily presupposes. Hence the author is correct in holding that there are degrees of individuality (P. 5). Individuality for him, as for Leibnitz, consists in activity. The book is a brief for the philosophy of individuality and powerfully advocates the ontological stand. For the author the experi ence of the existing entity is individual. On this platform, it may be said that ontologism and individuality come together. The author takes an able survey of both Indian and Western Philosophies to substantiate his view. He finds illustrations of his thesis in the Prasthanatrayi. The theory of five sheaths in the Taittiriya Upanishad is interpreted as the five individuations of the self (P. 62). The same doctrine of individuality he notices in the Gita conception of Kshetra and Kshetrajna (P. 83). Again we are told that in the Vedanta-sutra I. 1. 5-11 epistemology is subordinate to ontology (P. 116). The book testifies to the author's vast study of both Indian and Western Philosophy. It cuts a new ground in as much as the writer interprets the Prasthanatrayi from one distinctive standpoint without following the commentators. However, one need not agree with the author that the ontological standpoint is the only correct one : such an insistence would lead to dogmatism. Again it is difficult to understand phrases like 'ontological feeling'. We do not know whether by ontological feeling he means immediate, intuitive feeling to which he refers on page 15. The book provides enough material for searching thought.

Mrs. Padma Kulkarni

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Shrigitasarah : By Shri. M. S. Deshpande : Gramaseva Pratisthan, Manipal : Pages liv+50.

The Bhagavad-gita is a universal scripture with a message for all men and for all time. It is not a text book of abstract philosophy or sectarian theology but is a practical gospel delineating the pathway to God. Its universal appeal lies in the fact that it determines the way for the practical attainment of God. It is no wonder therefore if a seeker after truth turns towards the Gita for light. We have pleasure in commending to the notice of the reader Shri. M. S. Deshpande's Gitasara which, as the title shows, gives the quintessence of the Gita teaching. His arrangement of the Gita verses is topical and there is a logical and developmental order in it. The Sanskrit headings given to the topics are very appropriate. The account given of the scale of values is original and speaks of the author's deep study of the Gita and his mature thinking. The selection of the Gita verses is preceded by an introduction which discusses the salient features of the spiritual life. A book from the pen of a devout Sadhak who has equal command over both Sanskrit and English is a welcome addition to the Gita literature.

Mrs. Padma Kulkarni

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Adhyatma Yoga Darshana : By Swami Brahmanandedra Saraswati. Pages : 41 Price : Rs. 2-50.

The booklet under review is meant to guide the aspirants in the practice of Adhyatma yoga, which is the determination of the true 'I' step by step by withdrawing the mind from the sense objects and resolving it in the Atman. In doing so the 'I' has to be carefully distinguished from the body, the senses, mind, the ego, the prana etc. with which it is commonly confused. The author argues well to show how the 'I' is different from all these. Adhyatma yoga is variously styled as Dhyana Yoga in the Gita, as Manonigraha in the Mandukya Karika, and Badarayana calls it as Adhyanam.

Besides explaining the technique of Adhyatma yoga the author distinguishes it from Patanjala yoga which, as he points out, does not conflict with the former. One chapter is devoted to the discussion of Laya Yoga in its two varieties viz. Nadanusandhana and Vritti Sandhi Anusandhana. Laya Yoga, when practised, is said to culminate in or to lead to Adhyatma yoga. At the end the author lists the distinguishing characteristics of an Adhyatma Yogin, the enlightened one who being absolutely free from passion, fear and agitation attains absolute bliss.

Several printing mistakes appearing in such a small book have spoiled the beauty of the book. The author deserves our thanks for the pains taken in preparing such a useful booklet.

K. D. Tangod

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The Academy of Comparative Philosophy & Religion; Belgaum

A short report (25-11-1974 to 25-5-1975)

One of the trustees, Shri G. D. Saraff suddenly passed away during this period. We have lost a resourceful and ever helping friend and a great devotee of Shri Gurudev Ranade. As Chairman of the Editorial Committee of Pathway to God, he was a valuable asset and he was ever trying to make the journal popular and self-supporting.

Shri G. S. Kulkarni has been elected by the donors as trustee for a period of two years. He has been on the board of trustees since 1-4-1971 and has been taking active interest and rendering considerable assistance to us.

There were 3 meetings of the board of trustees. It has been decided to publish "Dnyaneshwar Charitra", written by Shri R. N. Saraf. This Marathi life of Shri Dnyaneshwar will be out in the 1st week of June 1975.

It is proposed to hold a symposium in September or October this year. The topic will be "Moral Trends since Independence (Causes of Moral degeneration if any, and steps for improvement)." Some 15 persons have been invited to take part in this symposium. Consent is being awaited from some of them.

Prof. N. G. Damle was to deliver his Lectures from 6th June-on "The Crowning Phase of Religion." But they are postponed for unavoidable reasons.

The 'Warakari Sampradaya' people in Belgaum have decided to celebrate "Dnyaneshwar Saptashati" for 7 days from 5th of June. It is proposed to publish "Dnyaneshwar Charitra" on the first day at the hands of Dr. D. R. Bendre.

During this period, talks were given in the hall of the Gurudev Mandir by the following persons :

1. Shri Bhagawan Bua Lolge : Keertans on Shri Krishna Charitra and Dnyaneshwar for 4 days in Marathi.
2. Shri G. N. Joshi, Thana : Talks on Vaidic Sanatana Dharma for 3 days in Marathi.
3. Major Gafarsaheb : One talk on the Philosophy of Ramana Maharshi in English.
4. Brahmakumar Mahadev : One talk on Sahaj Rajayog in English.
5. Brahmakumar Narasimha Shetty : One Kannada talk on Descent of Paramatma.
6. Shri Bhadragiri Achyutdas : Kannad talks on Gita-III for 15 days.
7. Shri Kakasaheb Tulpule : 5 Marathi talks on Gita-II
8. Shri Brahmachari Purushottam Chaitanya : Marathi talks on Gita-III and Kenopanishad, morning and evening, 10 days.

There were two slide projector shows, arranged in the hall, one on "Spiritual Regeneration" and the other on "Auroville Development in Pondicherry."

H. H. Shri Swami Chinmayanandji paid a visit to Gurudev Mandir on 25-12-1974, when he was received by Shri G. D. Saraff and Shri G. S. Kulkarni. The Secretary explained to him the work, being done by this Public Trust.

Some of the subscribers have continued to help us in enrolling new subscribers for Pathway to God. They are thus doing good service to a spiritual cause. We may particularly mention the name of Shri B. S. Dabade of Bijapur in this connection. We hope everyone interested in this spiritual journal, and particularly the disciples of Shri Gurudev, will take active interest in increasing the circulation of this journal.

Dr. N. H. Kelkar, M. B. B. S., Bijapur and Shri B. G. Shirhatti, B. A., Jamkhandi have been enrolled as life subscribers of Pathway to God on payment of Rs 100- each. Shri G. B. Baokar, Vile-Parle and Shri S. P. Mahindrakar, Dharwar have each paid us Rs. 250/- and they have been enrolled as life members. Shri R. T. Vaikunthe, Retired Assistant Commissioner, Hubli has agreed to become life-member and paid Rs. 100- as instalment. He has promised to pay the balance in the next month We are obliged to all these persons for their active sympathy for the work of this Trust. The life member gets free all our publications, including Pathway to God: and they will be invited to attend important functions in the Mandir. The life subscriber gets Pathway to God free.

The library is open to all. A small fee is being now charged from April for carrying books home.

पाप और पुण्य

(अथर्ववेद से)

सं. प्रा. टी. कृष्णमूर्ति, एम्. ए.

मानव जनन-मरण चक्रमें फँसा हुआ है। उसका कर्म ही इस बंधनका मूल कारण है । कर्मबंधनसे छुटकारा पाकर मुक्ति या सद्गति प्राप्त करना आवश्यक है । मगर यह बंधन टूटेगा कैसे ? पिछले जन्ममें किये हुओ कर्मोंका असर इस जन्मपर और इस जन्ममें किये हुओ कर्मोंका असर अगले जन्मपर जरूर पडता है । पिछले जन्मके कर्म के प्रभावसे यदि हमे छुटकारा पाना है या उस प्रभावको किंचित् कम करना है तो इस दिशामें प्रयत्न उचित है । इस जन्ममें नैतिक जीवन अपनानेका संकल्प करके पापसे दूर रहकर पुण्य प्राप्त करना आवश्यक है ।

अथर्ववेदमें (कां. ३ – सू – ३१) पाप और पुण्य के बारेमें तथा पापकी निवृत्ति और पुण्य की प्राप्तिके बारेमें मननीय विचार व्यक्त किये गये हैं । पाप और पुण्य ये धर्मशास्त्र की संज्ञाएँ हैं । धर्मशास्त्र संपूर्ण शास्त्रोंका निचोड लेकर मानवी उन्नतिके सिद्धांत बनाता है । पुण्य शब्दका अर्थ है ' पवित्र बनना ' और पाप शब्द का अर्थ है ' पतनका हेतु ' । अन्यान्य शास्त्रोंमें जिससे हानि होती है ऐसा लिखा है वे सब बातें धर्मशास्त्रमें ' पाप ' शब्दसे बतायी जाती हैं । जो बातें उन्नति कारक समझी जाती हैं उनको पुण्यकारक धर्मशास्त्रमें कहा है । कई उदाहरण लेकर यह बात स्पष्ट की गयी है । वैद्यशास्त्र बताता है कि मद्य पीनेसे यकृत् और पेट बिगडता है, खूनकी कमजोरी होती है, इस कारण अनेक रोग होते हैं । व्यभिचार करनेसे वीर्यनाश होनेके कारण मस्तिष्क कमजोर होता और बीमारियां होती हैं । इसलिये धर्मशास्त्र का कहना है कि मद्यपीना और व्यभिचार करना पाप है। आरोग्य शास्त्रके अनुसार स्नान करने और घरमें तथा बाहर स्वच्छता करनेसे रोग नहीं होते और आरोग्य बढता है । इसलिये धर्मशास्त्रके अनुसार स्नान करना और स्वच्छता करना पुण्य है । समाजशास्त्रका उपदेश यह है कि सत्य बोलनेसे मनुष्य के व्यवहार उत्तम चलते हैं । धर्मशास्त्रके अनुसार सत्य पुण्यकारक है। राजशासन शास्त्र बताता है कि चोरी, खून आदि करनेसे राजशासनके नियमके अनुसार फलाना दण्ड होता है । इसलिये धर्मशास्त्र बताता है कि चोरी, खून आदि करना पाप है । इस प्रकार हर एक शास्त्रमें प्रत्येक कृत्यके बुरे या भले परिणाम कारणके साथ बताये होते हैं । परंतु उन सबका समीकरण करके धर्मशास्त्रमें '' पाप और पुण्य '' इन दो शब्दोंद्वारा वही भाव कारण न देते हुए और परिणाम न बताते हुए कहा होता है । इससे धर्मशास्त्रके पाप पुण्य भी किस प्रकार शास्त्रसिद्ध हैं इसका पता हमें लग सकता है ।

सब पाप दूर करनेका उपदेश एक मंत्रमें किया गया है । व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा (सू. ३१ –मं. ११) “ मैं सब पापोंको दूर करता हूं, उससे रोगोंको दूर करता हूं जिससे दीर्घायुसे युक्त होता हूं।” इस मंत्रका अर्थापत्तिसे भाव यह है कि –“ मैं पुण्य कर्म करनेसे निरोग होता हुआ दीर्घजीवी बनता हूं । अर्थात् दीर्घायु प्राप्त करनेका मूल उपाय पापोंको दूर करके पुण्य करना ही है, इससे स्वयं रोग दूर होंगे, निरोगता प्राप्त होगी और दीर्घायु भी मिलेगी ।” इस मंत्रसे प्राप्त होनेवाला उपदेश हम आत्मसात् करें ।

सब पाप अर्थात् कायिक, वाचिक, मानसिक, सामाजिक और राष्ट्रीय पाप ये सब दूर करना चाहिये। अपने मनके पाप विचार दूर हटाने चाहिये, वाचाको शुद्ध और पवित्र बनाना चाहिये, शरीरसे कोई पापकर्म करना नहीं चाहिये, इंद्रियोंको पापवृत्तिसे रोकना और उनको ऐसी शिक्षा देनी चाहिये कि उनकी प्रवृत्ति उस पाप की ओर कभी न होवें। इसी प्रकार कुटुंब, जाति, समाज, राष्ट्रके व्यवहारोंमें अनेक पाप होते रहते हैं। उनको भी दूर करना चाहिये। यदि कोई कहें कि जाति और राष्ट्रके पापोंको हम दूर नहीं कर सकते तो उनको उचित है कि वे अपना –निजका– तो सुधार करें। अपनी निष्पापता सिद्ध हुई तो उसका योग्य परिणाम जातिपर भी होगा और न भी हुआ तो भी उस व्यक्तिको तो पापसे बचनेके कारण उन्नतिका भाग अवश्य ही मिलेगा। जितना पुण्य कर्म होगा उतना फल अवश्य मिलेगा। इसमें कोई संदेह नहीं।

इसी सूक्तके द्वितीय मंत्रमें पवित्रता और शुद्धताका महत्व वर्णन किया गया है। स्वच्छता, पवित्रता और निर्मलता करनेवाले जो होते हैं उनके पास प्राय: रोग आते ही नहीं, अथवा वे अपनी शुद्धतासे रोगोंको दूर रखते हैं। शुद्धताका र्थ यह है कि जल आदिसे शरीर निर्मल करना, सत्यसे मनकी पवित्रता करना, विद्या और तपसे अपनी अन्य शुद्धि करना, शुद्ध विचारों और प्रेमपूर्ण आचरणोंसे परिवार की शुद्धता करना है। इसी प्रकार सत्य, परमेश्वर निष्ठा, तप, धर्माचरण आदि द्वारा मनका बल बढानेसे जो सामर्थ्य मनुष्यके अंदर उत्पन्न होता है वह मनुष्यको बचाता है। ऐसा समर्थ मनुष्य पापाचरण नहीं करता और वह पवित्रात्मा बनता हुआ जनताके लिये आदर्श बनता है। यह मनुष्य न केवल स्वयं पापों और रोगोंसे दूर रहता है प्रत्युत् अन्योंको भी दूर रखता है।

ग्राम, नगर और राष्ट्रोंकी पंचायतों द्वारा ग्राम, नगर और राष्ट्रमें उक्त प्रकार पूर्ण स्वच्छता और पवित्रता बढानेसे भी उक्त क्षेत्रोंकी जनता पापों और रोगोंसे बची रहती है। यह द्वितीय मंत्रका उपदेश प्रत्यक्ष फल देनेवाला होनेके कारण इसका अनुष्ठान सर्वत्र होना आवश्यक है।

सदा कर्म करते रहना मनुष्य का स्वभाव है। प्रश्न उठता है कि कर्म कौनसा और कैसे करना तथा पुण्य और पाप कर्मोंमें फरक क्या है। इन बातोंको समझ लेना मुश्किल है। भगवद्गीता का उपदेश यह है कि वही कर्तव्य कर्म या पुण्य कर्म है जो फलकी अपेक्षा न करते हुअे किया हुआ है। वही पुण्य कर्म है जो भगवान् की स्मृतिसे उद्भूत और भगवदर्पित है। निष्काम कर्म ही हमें मुक्तिका साधन बनता है। अन्य तरहके कर्म-पापकर्म और बंधनकारक हैं।

उपरोक्त विचारोंको आत्मसात् करके पुण्यकर्योंमें सदा निरत होकर तथा पापसे दुर रहकर मुक्ति या सद्गति के पथपर आगे बढना आवश्यक है। तभी दुख:से (पापसे) भरे हुअे संसारसे छुटकारा होता है और सद्गति मिलती है। यही नैतिक जीवन अपनानेका प्रमुख उद्देश है।

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मृत्यु का सही रूप

— सुरेंद्र प्रसाद गर्ग, जयपुर.

भगवान श्री कृष्ण ने अर्जुन को भौतिक शरीर के निधन का रहस्य समझाते हुए कहा कि जैसे देहमें कुमार, युवा एवं वृद्धावस्था होती है। वैसे ही अन्य शरीर की प्राप्ति होती है । मृत्यु द्वारा जीव पुराने वस्त्रों के समान जीर्ण शरीर को त्याग कर अन्य नया शरीर धारण करता है ।

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तप्राप्तिर्धीरस्तत्र न मुह्यति ।।
वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोपराणि ।
तथा शरीराणि विहाय जीर्णा
न्यन्यानि संयाति नवानि देही ।।

इस का अभिप्राय यह है कि स्थूल शरीर का अभाव कोई अर्थ नहीं रखता । जो व्यक्ति इस तथ्य को हृदयंगम कर लेता है वह मृत्यु से प्रभावित नहीं होता। इसके अतिरिक्त वह भी समझता है कि इस शरीर का निधन एक दिन अवश्य होगा। जिसने जन्म लिया है वह अवश्य मरेगा। इसीलिए शोक, मोह करना उचित नहीं ।

एक वार भगवान् बुद्ध के पास एक स्त्री अपने पुत्र के शव को लेकर रोती चिल्लाती आई और उनसे प्रार्थना की कि वे उसके पुत्र को जीवित कर दें । भगवान बुद्ध ने कहा कि वे उसकी इच्छानुसार करने को तैयार हैं । पर वह किसी भी ऐसे घरसे एक लौटा पानी ले आवे जिसमें कभी कोई न मरा हो । वह स्त्री घर-घर गई। पर उसको ऐसा घर नहीं मिला । वह निराश होकर भगवान् बुद्ध के चरणोंमें लौटी । भगवान् बुद्धने उसे यह तथ्य समझाते हुए कहा कि मृत्यु का होना निश्चित है और उसके शोक को दूर कर दिया ।

एक बार एक अधिकारी ने अपने घर पर एक मीटिंग आयोजित की । मीटिंग के समय चन्द व्यक्ति उपस्थित हुए और वे वहाँ प्रायः होनेवाली मीटिंग के कमरे में घुसने लगे । तो उस अधिकारी ने उन्हें अन्य कमरेमें बैठने का संकेत दिया । मीटिंग होनेके पश्चात् आगन्तुकों को ज्ञात हुआ कि पहले वाले कमरेमें उस अधिकारी के युवा पुत्र का मृत देह पडा था । कुछ समय पूर्व ही उसकी मृत्यु हो गयी थी । अधिकारी ने मृत्युसे अप्रभावित रहते हुए नियत मीटिंग के पश्चात् ही अन्त्येष्ठि आदि की व्यवस्था की ।

इस प्रकार के और भी उदाहरण हैं । ऐसे व्यक्तियोंको हृदयहीन नहीं समझा जावे। वस्तुतः वे मृत्यु के सही रूप को समझतें हुए उससे सर्वथा अप्रभावित रहतें हैं। गांधीजी ने मृत्यु के सम्बन्ध म समय-समय पर कई पत्र लिखे थे। वे संकलित रूप में "मृत्यु पर शोक क्यों" पुस्तक रूप में छप चुके हैं । गांधीजी लिखते हैं

कि आत्मा अजर–अमर नित्य एवं शाश्वत है और सदा प्रभु की इच्छा पूरी होती है। फिर किसी की मृत्यु होने पर शोक करना महान् अज्ञान है । मृत्यु तो एक प्रकार से जीव को बन्धन से मुक्त करती है और अगले उत्तम जीवन के लिए देहली मात्र है। गांधीजी के अनुसार भारत ही ऐसा देश है जहाँ मृत्यु का भय अत्याधिक व्याप्त है।

जिसकी मृत्यु हो जाती है उसके अभाव से स्वजनों, सम्बन्धियों, परिजनों को असुविधा, आर्थिक क्षति एवं कष्ट उठाना पडता है। पर प्रारब्ध को इसका कारण मान लेने पर मनुष्य प्रसन्नतापूर्वक प्रतिकूल परिस्थितियों को सह लेता है और वह विषम परिस्थितियों में भी भगवान की दया का अनुभव करते हुये प्रसन्न रहता है ।

एक बार युक्त प्रांत के एक कमिशनर की लडकी अपने बच्चे और पति के साथ मोटर में जा रही थी । एक्सीडेन्ट हुआ । पति मरा, पुत्र मरा और उस कन्या के दोनो पैर टूट गये। अब वह दो बैसाखी पर चलती है। किसीने उससे कहा तुम बचपन से भजन करती हो, सन्तों में तुम्हारी श्रद्धा है । इस सब का तुम्हें यह फल मिला। यह अद्भुत बात है। उस लडकी ने उत्तर दिया 'भजन, सत्संग का यह फल है ' यह आपसे किसने कहा यह न हो-यह फल तो भजन सत्संगका नहीं होना चाहिए। प्रारब्ध को अपना फल देना था । उसने दिया । भजन सत्संग का यह फल कि इस स्थिति में न मैं पागल हुई, न दुखिया । आनन्द से भागवत, रामायण पढती हूँ । सत्संग करती हूँ, भजन करती हूँ । मुझे जो दुःख को सह लेने और उस में प्रसन्न रहने की क्षमता मिली, यह सत्संग का, भजन का फल है। " परिस्थिति तो प्रारब्ध के अनुसार ही बनेगी। यदि उसमें शान्त, प्रसन्नचित्त रहना न सीख सका तो उसका भजन सत्संग वन्ध्या ही है " ।

प्रश्न उठ सकता है कि मनुष्य स्वयं अपनी मृत्यु से क्यों डरता है ? इसका एक मात्र कारण यह है कि जीव वर्तमान परिस्थितियों, देह, पुत्र, कलत्र, धन, ऐश्वर्य, भूमि आदि में अत्याधिक आसक्त होकर इन्हें छोडना नहीं चाहता । पर यदि उसे विश्वास हो जावे कि आगे आनेवाली परिस्थियाँ वर्तमान परिस्थितियों की अपेक्षा अधिक उत्तम है वह देह बन्धन से छूट कर मुक्त हो जावेगा तो वह मृत्युसे भयाक्रांत नहीं हो सकता । हमें विश्वास होना चाहिए कि प्रभु अहेतु कृपा करनेवाले " सुहृदं सर्वभूतानाम् " हैं और वे हमारे पापों पर विचार न करके सद्गति ही प्रदान करेंगे। हमारी अधोगति नहीं हो सकती । आनेवाली स्थिति विशेष आनन्द दायक होगी।

दूसरे, वर्तमान परिस्थिति एवं सगे सम्बधियों का कोई अस्तित्व नहीं है । वे हमारे प्रतीत होते हुयें भी हमारे नहीं ह। जब राजा चित्रकेतु अपने पुत्र की मृत्यु पर शोक सन्तप्त हुए तो उसे शान्ति प्रदान करने के लिए नारद जी ने उनके मृत पुत्र की आत्मा का आवाहन किया और आत्मा ने जो कुछ कहा उससे चित्रकेतु का मोह नाश हो गया और वे भगवान की आराधना में लग गये । श्री शुक्र देव जी ने भी राजा परीक्षित का यही उपदेश दिया कि वह इस धारणा को चित्त से निकाल दे कि वह मरेगा । श्रीमद् भागवत के एकादश सन्धि में भगवान् श्री कृष्ण ने भी उद्धव जी को मृत्यु की निःसारता बताई है ।

...0...

ईश्वर प्राप्ति परम सुलभ है

विचार करो । ईश्वर प्राप्ति जिसे तुम अत्यन्त कठिन समझकर निराश हो रहे हो, वह तो वास्तव में वहुत ही सुगम है, क्योंकि कर्म की प्रधानता तो केवल मानवीय सृष्टि में है । ईश्वर के दिव्य धाम में तो भाव की प्रधानता है । अर्थात् संसार का कोई भी भोग पदार्थ प्राप्त करने लिये तो पहले संकल्प करना पडता है और फिर कर्म भी । यदि कर्म न किया जाये तो प्राप्ति असम्भव है । परन्तु ईश्वर प्राप्ति के लिये तो केवल भावना ही करनी पडती है । कर्म की कोई आवश्यकता ही नहीं पडती । परन्तु यह भावना तभी सफलीभूत होती है, जव साधक कृत संकल्प हो और धारणा प्रवल हो ।

परन्तु आश्चर्य तो यह है कि हम सांसारिक भोगों के लिये जितनी प्रवल इच्छा करते हैं, उतनी भी ईश्वर प्राप्ति के लिये नहीं करते । तव यह कैसे मान लिया जाये कि हम सच्चे मन से ईश्वर प्राप्ति चाहते हैं ?

अत: यदि वास्तव में तुम ईश्वर प्राप्ति चाहते हो तो प्रवल ही नहीं अपितु प्रवलतम इच्छा (संकल्प) पैदा करो और नहीं तो फिर व्यर्थ अभिनव में समय मत नष्ट करो । यदि वास्तविक दृष्टि से विचार किया जाये तो ईश्वर प्राप्ति की सच्ची लगन भी ईश्वर की ही अहेतुकी कृपा से लगा करती है । परन्तु इसका यह अर्थ नहीं समझ लेना चाहिये कि तुम ईश्वर प्राप्ति के लिये कुछ भी मत करो । मनुष्य तो हम इसीलिये बनाये गये हैं कि कुछ करें । और ईश्वर ने भी हम को कर्म करने की पूर्ण स्वतन्त्रता दे रखी है और इसलिये कर्म तो हम को करना ही चाहिये परन्तु ईश्वर प्राप्ति की सच्ची लगन तभी लग सकती है, जव सतसंग मिले और सन्त दर्शन विना भगवत कृपा के हो ही नहीं सकता । श्री विभीषण जी ने स्पष्ट कह दिया है कि :

अव मोहि भा भरोस हनुमंता ।
विन हरि कृपा मिलहि नहि संता ।।

परन्तु यह शंका स्वयं उत्पन्न हो जाती है कि '' तव हरि कृपा कैसे हो ? '' इसके उतर में इतना ही कहा जा सकता है कि अपने को अपनी तुच्छ वुद्धि के अनुसार तथा शास्त्र की सद्आज्ञानुसार नित्यनिरंतर सत्कार्य करते रहना चाहिये । फिर ईश्वर स्वयं स्वेच्छा पूर्वक कृपा कर अपने अमृतोपम दिव्यातिदिव्य, चिन्मात्र, स्वरूप का दर्शन देकर हमको कृतार्थ कर ही देगा । हमें केवल कर्म करना है कर्म और वह कर्म होना चाहिये प्रभु की प्राप्ति ही ।

विचार करो ! कर्म में जव तक अकर्म और अकर्म में कर्म का अनुभव नहीं होता तव तक तो कर्म भी वन्धन का कारण ही वना रहेगा । इसलिये कर्म भी केवल कर्म (कर्तव्य वुद्धि) के लिये होना चाहिये, फल के लिये नहीं। जो कर्म फल की प्राप्ति के लिये किया जावेगा वह तो भौतिक फल में दुरुपयोग हो जायगा। ईश्वर कृपा की प्राप्ति के लिये तो ईश्वरार्पण वुद्धि से ही कर्म करने की आवश्यकता है । यदि संक्षेप में कहा जाय तो ईश्वर प्राप्ति के लिये पूर्ण ईश्वराश्रयी वनने की आवश्यकता है । परन्तु इसके लिये अपनी सभी

इच्छाओं, तृष्णाओं, लालसाओं, आकांक्षाओं, एवं कामनाओं, को पूर्ण रूपेण ईश्वर की इच्छा में विलीन कर देना होगा। यहां तक कि ईश्वर प्राप्ति की मनोकामना को भी निकालकर ईश्वर के दिव्य आदेशानुसार केवल आज्ञापालन की भावना से कर्तव्यपालन करना ही एक मात्र तुम्हारा परम धर्म बन जाना चाहिये।

जब इस प्रकार तुम अपने आपे के अस्तित्व को ईश्वर में विलीन कर दोगे तब स्वयं ईश्वर में तुम तद्रूप होकर ईश्वर प्राप्ति के वास्तविक आनंद का उपभोग एवं अनुभव करने लग जावोगे। इसीलिये महापुरुषों ने कहा है कि—

'' आप गवाइये तां सहु पाइये। '

अर्थात आप (अहं) मिटा दो तभी प्रियतम (परमेश्वर) की प्राप्ति होगी।

विचार करो ! क्या यह सम्भव है कि अब तक जीव ईश्वर से अनभिज्ञ रहा हो नहीं कदापि नहीं। जीव तो जिस दिन से जीव बना है उसी दिन से ईश्वर बनने की चेष्टा में प्रयत्न करता रहा है परन्तु कई बार चेष्टा के करने पर भी वह अपने अन्दर के अहं को मिटा नहीं पाया और मिटा भी नहीं सकता जब तक वह अपने बल का प्रयोग करता रहेगा। भला स्वयं विचार करो कि जब तक तुम स्वयं के अहं को मिटाने की चेष्टा करोगे तब तक तो निज के पुरुषार्थ का अहं बना रहेगा। इसलिये कर्तापन के अहं को छोडकर श्री गुरू नानक जी के शब्दों में कह दो कि—

इसका बल नहि इस हाथ।
करन करावन आपे आप ।।

और मैं मन निरोधित कर या अहंकार को मिटा कर ईश्वर प्राप्ति करूंगा। इस प्रकार की धारणा भी समाप्त कर दो। और यदि अभी पूर्ण रूपेण अहं नहीं मिटा सकते हो तो कविकुल चूडामणि श्री गोस्वामी तुलसीदास जी की भावना में अपनी भावना मिलाकर कहदोः—

अस अभिमान जाय जनि भोरे।
मैं सेवक रघुपति पति मोरे ।।

और इसके साथ एक बार बस केवल एक बार उस परम कृपालु, करुणा वरुणालय, अखिल विश्वविनायक, त्रैलोक्याधिपति, सर्वान्तर्यामी, सर्वमय, सर्वज्ञ, सर्वेश्वर, परमतत्व, परमात्मा, परब्रह्म, सच्चिदानन्द, दिव्यातिदिव्य, प्रणतपाल, भक्तवत्सल, ईश्वर से करूणा भाव से आर्तनाद एवं मंद स्वर में निष्कपट मन से कहदो कि प्रभो ! प्रभो ! ! ओ प्रभो ! ! ! मैं आपका हूँ आपका बस केवल आप ही का हूँ प्रभो !

(विश्वहितैषी संदेश की कृपासे)

इच्छा ही बन्धन है

विचार करो ! तुम ईश्वर से जीव क्यों बने ? और जिस कार्य या कारण से तुम सर्वज्ञ से अल्पज्ञ, मुक्त से बद्ध, निर्मल से आवर्णित बने हो क्या उसी से पुनः सर्वज्ञ बनने की कामना अब भी कर रहे हो। निश्चय ही तुम्हारे जीव बनाने का सारा उत्तरदायित्व " कामना " पर है। और तुम्हारा दुर्भाग्य है जो अब भी तुम " कुछ " बनने की " कामना " ही कर रहे हो। ईश्वर तो " निष्काम भजन " से मिला करता है। अतः यदि तुम ईश्वर से मिलकर ईश्वरत्व प्राप्त करना चाहते हो तो पहले " चाह " ही समाप्त करदो। संसार में ईश्वर ने जो भी कुछ तुम्हारा कर्तव्य बनाया है उसका केवल ड्यूटी समझकर निर्वाह मात्र करो मत चाहना करो ईश्वर प्राप्ति की भी। ईश्वर तो चाह से कोसों दूर रहता है। और फिर तुम तो स्वयं ईश्वर हो। ईश्वर बनोगे क्या ? आवश्यकता है केवल अपने ही में ईश्वरत्व के अनुभव करने की। किन्तु याद रहे कहीं अनुभव के स्थान पर कहने मत लग जाना। कहने से अनुभव होगा यह भ्रान्ति धारणा है। अनुभव होनेपर भी कहा नहीं जाता। और यदि स्वयं को ही ईश्वर अनुभव करने लगो तो भी यह मत भूल जावो कि केवल तुम ही ईश्वर नहीं बल्कि सब दृश्य मात्र ईश्वर हैं। और इसलिये ईश्वर को ईश्वर की सेवा करना ही चाहिये। और यह तभी हो सकता है जबकि तुम्हारी सभी यह लौकिक कामनायें समाप्त हो जायें। और परलोक में मुझे कुछ प्राप्त करना है यह चाह भी न रहे, क्योंकि तुम तो पूर्ण काम हो। तुम तो औरों की अज्ञान जन्य कामना को भी समाप्त करते हो। जरा चिन्तन तो करो निज स्वरूप का कि तुम हो कौन। महापुरुषों ने जीव का स्वरूप बताते हुए कहा है कि—

" मन तू ज्योति स्वरूप है, अपना मूल पिछान। "

अर्थात् हे जीव तुम दिव्य चिन्मय मात्र परम प्रकाश स्वरुप ज्योतिर्मय सर्वकर्म बन्धनों से मुक्त आत्मा हो। अतः ईश्वर प्राप्ति के लिये सर्वप्रथम निष्काम तथा पूर्ण काम बनने की आवश्यकता है।

विचार करो ! क्या तुम केवल अपने को पूर्ण कहने से ही पूर्ण बन सकोगे ? पूर्ण बनने के लिये तो समस्त अपूर्णताओं को समाप्त करना होगा। और यह बिना पूर्ण की कृपा के असंभव है। पूर्ण काम ईश्वर ने स्वयं कहा है कि यह दुर्गम माया वही लांघ सकता है जो अनन्य चित से मेरा भजन करता है। यथा—

दवी ह्ये पा गुणमयी मम माया दुरत्यया ॥
मामेव ये प्रपद्यन्ते मायामेता तरन्ति ते।

इसलिये यदि इस कामना रूपी माया से तरना है तो अनन्य चित्त से नित्य निरंतर सतत प्रभु चिन्तन करो। परन्तु वह चिन्तन किसी भी लौकिक कामना पूर्ति के लिये न होकर केवल निज स्वरूपानुभूति के लिये ही होना चाहिये। जिस क्षण चाह मिट जायेगी, उसी क्षण जीव को आत्मानुभव एवं ईश्वर साक्षात्कार हो जायेगा। श्री कबीर जी कहते हैं कि—

चाह गई चिन्ता मिटी मनवा वेपरवाह
जाको कुछ न चाहिये, सोई शाहनशाह ।।

यद्यपि बिना भगवद् कृपा के भजन भी नहीं हो सकता । परन्तु फिर भी भगवद् कृपा के लिये पहले अपनी कृपा भी होनी चाहिये । चाहे सफलता न मिले । किन्तु कर्म करने के लिये तो मनुष्य स्वतंत्र है । अत: ईश्वर प्राप्ति के लिये भी तुम्हें ईश्वर चिन्तन में जुट जाने की आवश्यकता है । ईश्वर ने कृपा करके ही तो तुम्हें मनुष्य शरीर दिया है । अब तुम प्राप्त कृपा का सदुपयोग करो तब तो स्वयं ही और कृपा भी प्राप्त हो जायेगी । जब जीव ईश्वर के अनुशासन में अपने आपको सौंप कर जीवन निर्वाह करेगा तब स्वयं ईश्वर ही अपनी अहेतुकी कृपा द्वारा तुमको ईश्वरत्व प्रदान कर भवबन्धन के आभय से मुक्त कर देगा । अपने मिथ्या के आपे को भूलना ही वास्तविक आपे को पाना है । ईश्वर चिन्तन के लिये यह आवश्यक नहीं कि संसार छोड दिया जावे । आवश्यकता तो है केवल मन को ईश्वरार्पण कर देने की । फिर संसार के सभी कार्य भी ईश्वर के द्वारा होते रहेंगे । और सतत भगवद् स्मरण भी । जैसा कि अर्जुन को भगवान ने कहा भी है कि—

" मामनुस्मर युद्ध्य च । "

अत: यदि वास्तव में ईश्वर के बस केवल ईश्वर के ही बनना चाहते हो तो प्रतिक्षण करुणाभाव से ईश्वर चिन्तन करो । विचार करो ! ईश्वर की इच्छा के बिना जब संसार का कोई भी कार्य नहीं हो सकता तब ईश्वर प्राप्ति भी उसकी अपनी इच्छा के बिना कैसे हो सकती है और वास्तव में तो ईश्वर प्राप्ति की इच्छा भी ईश्वर की कृपा से ही हो सकती है । इसलिये जीव तो ईश्वर की ही कठपुतली है । ईश्वर जब और जैसे चाहे जीव को नचा सकता है । अत: यदि अब तुम नाचना नहीं चाहते हो तो ईश्वर से अपने असमर्थ होने की स्पष्ट चर्चा करदो । ईश्वर कितना निकट है परन्तु न जानने से फिर भी दूर है, ईश्वर प्राप्ति ईश्वर की कृपा से ही सम्भव है । और ईश्वर कृपा प्राप्ति के लिये अपने ईश्वरत्व और जीवत्व के अहं को छोडकर सेवक भावना को धारण करो । २७ कल्प के अनुभवी भगवद् कृपापात्र श्री काकभुशुण्ड जी ने स्पष्ट कहा है कि " बिना सेवक सेव्य भाव बनाये माया से नहीं छूटा जा सकता और माया से छूटे बिना ईश्वर प्राप्ति या शाश्वत सुख की प्राप्ति असंभव, असंभव सर्वथा असंभव है । " यथा —

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और सच्चा भजन तब हो पाता है जब भजने वाला न रहे । अर्थात उपासक उपासना द्वारा उपास्य में लय हो जावे । यह तभी होगा जब तुम एक बार, एक बार बस केवल एक बार उस परम कृपालु, करुणा-वरुणालय, भक्तवत्सल, मुनिमनरंजन, असुरनिकन्दन, प्रणतभयभंजन, सच्चिदानन्द, परमतत्व, अनन्तकोटि ब्रह्माण्डनायक, सर्वान्तर्यामी, परमपिता, परमाराध्य, दिव्यातिदिव्य, स्वयं प्रकाश स्वरूप ईश्वर से निष्कपट होकर कहदो कि प्रभो ! प्रभो ! ! ओ प्रभो ! ! ! मैं आपका हूँ, आपका, बस केवल आपका ही हूँ प्रभो !

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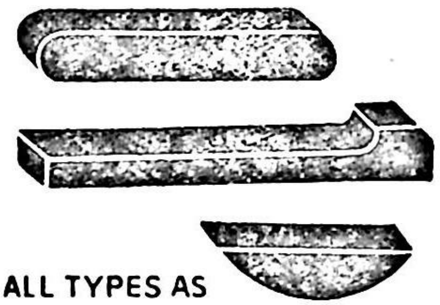

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